

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church



BISHOPS RETIRING AT GENERAL CONVENTION

(Left to right, top row) Bishops Beecher of Western Nebraska, Longley of Iowa, McElwain of Minnesota, Mann of Pittsburgh; (second row) Helfenstein of Maryland, Thomas of South Carolina, Kemerer of Duluth, Wyatt-brown of Harrisburg; Colmore of Puerto Rico, and Carson of Haiti. Retirement of the Bishops of Western Nebraska, Puerto Rico, and Haiti raises to seven the number of vacancies in the missionary episcopate. The others are in Alaska, Honolulu, Salina, and San Joaquin.

First General Convention Number

MAP JOHN S ARMFIELD USNR
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"Here is the Christian plan for salvation today," says the Yale Review

Florence Cohalan, in reporting on this book for the Catholic Book Club last fall, said: "Mr. Dawson is calling us to an active apostolate in a very hard field. **If we refuse the challenge, Europe and the West will perish.** If we accept, we shall have to make enormous sacrifices for a great ideal, but we shall be true to the historic mission of the Apostles."

Since that time **THE JUDGMENT OF THE NATIONS** has been praised by **Methodists, Baptists, Presbyterians, Congregationalists, Episcopalians, Jesuits, Benedictines, Paulists, Dominicans, Franciscans, Passionists**, to mention a few, as well as by an important few of the secular press.

It may be profitable to review here just what has been said of this book. AMERICA (Jesuit) said: "**There is only one thing to say: It must be read.**" ORATE FRATRES (Benedictine) said: "It is a book to read, re-read, study and incorporate into one's mental fabric." THE CHRISTIAN ADVOCATE (Official Methodist journal with a circulation of nearly 250,000) said: "A noble book, profoundly faithful to the truth." THE PROTESTANT VOICE (representing 33 Protestant groups—the review by a Presbyterian) said: "**Here is sound reading for the religious leaders of the people.**" THE PHILADELPHIA INQUIRER said: "It is one of the most significant statements of the causes of the present world crisis and of the possible hope of the future that has been contributed by any writer."

Of Christopher Dawson THE SIGN (Passionist) said: "**He deserves to be read in connection with the encyclicals: that is the highest compliment we can pay him.**" THE SATURDAY REVIEW OF LITERATURE (secular) said: "Mr. Dawson is the most exciting writer of our day . . . unequalled as a historian of culture. Unless we read him we are uninformed." COMMONWEAL (liberal Catholic journal, edited by laymen) said: "**It is scarcely possible to overestimate the importance of Christopher Dawson.**" CHRISTENDOM (an Ecumenical review published by the American sections of the World Conference on Faith and Order and the Universal Council for Life and Work) said: "It is doubtful that there is another mind in Europe or America **through which the many currents of modern thought flow with such clarifying and transforming results.**" THE CHRISTIAN SCIENCE MONITOR said: "Few better guides can be found than Professor Dawson." THE NEW YORK SUN said: "Whoever desires an intelligent and informed discussion of modern civilization and its destiny had better read Christopher Dawson."

THE LONDON TIMES said years ago:

"Mr. Dawson may one day give modern thought the lead for which it seeks"

Christopher Dawson's THE JUDGMENT OF THE NATIONS, Price, \$2.50, at all bookstores or from the publishers,

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"It is of the very nature of Christianity to provide new solutions for new situations"

*These quotations are from Christopher Dawson's
THE JUDGMENT OF THE NATIONS*

What distinguishes the Christian view of history from that of secular philosophy is above all the belief in the divine government of the world and the intervention of the spirit in history and **in the power of man to resist or cooperate** with this divine action.

These conceptions are most clearly expressed in the prophets of Israel, who are in a special sense the bearers of the Sword of the Spirit. For the prophets not only give an interpretation of history in terms of the Kingdom of God and the Divine Judgment, they also show **the power of God manifesting itself**, above all in the Prophetic Word. . . .

In all the crises that changed the course of history they saw the hand of God, and **for each crisis there was also a corresponding Word** which it was the mission of the prophets to declare. If God withheld His Word, or if it was perverted by false prophets, the course of history ran blind. . . .

Today Christianity is implicated in history just as much as Israel was in the age of the prophets, though there has not as yet been time for Christians to adjust their minds to what has happened. Social and political issues have become spiritual issues and the Church cannot abstain from intervention without betraying its mission. . . . **Therefore the Church must once more take up her prophetic office** and bear witness to the Word, even if it means the judgment of the nations and an open war with the powers of the world.

Civilization must be replanned **from the opposite end to that from which the Capitalist and Communist and Totalitarian organization has proceeded.** The elements in Society which have hitherto been left to take care of themselves must become the elements most carefully protected and highly valued. . . .

What we must look for is **not an alliance** with the Temporal Power as in the old Christianity, **but a re-ordering** of all the elements of human life and civilization by the Power of the Spirit. . . .

We must face the fact that there is as yet no World Civilization in the same sense as there has been a European civilization in the past. The new world is **a civilization of civilizations**, a world society made up of different peoples or nations united in different culture provinces. . . .

Christians have a responsibility to this new world which Europe has created in spite of itself by its scientific achievements and its colonial and economic expansion. For **demonic powers have entered the empty house** of secular civilization and are not to be exorcised by the economist or politician.

Where Are They?

TO THE EDITOR: I wonder if you would be kind enough to insert a notice in your publication, urging all rectors as well as all parents, to send the names and addresses of men or women entering the armed service of our country, who will be sent or who are now stationed in the diocese of Texas, to us, here at Box 530, Houston 1, Texas.

We are anxious to be of service to any who come into our diocese, but especially to our own Church boys and girls.

(Rev.) GORDON M. REESE,

Ex. Secretary, A. & N. Comm.,
Episcopal Church, Diocese of Texas.
Houston, Tex.

Editor's Comment:

We are happy to publish this communication; we should be even happier to see General Convention establish a military jurisdiction, to the headquarters of which such notices would be sent as a matter of course under the provisions of canon 43.

The Marriage Canon

TO THE EDITOR: Unlike the Rev. Donald H. Wattlely, who confesses himself an ecclesiastical conservative, I suppose I would be classed somewhere on the liberal side. Nevertheless, considerable concentrated experience—you may remember that for over six years I was dean of Reno—and a good deal of study of the subject, have brought me to the conclusion that something very close to Mr. Wattlely's proposals is absolutely imperative for the welfare of the Church.

Frankly, I regard the Commission's proposals as nothing short of calamitous. Although their draft canon is well-intentioned and charitable to a degree, and contains many excellent provisions (rather drowned in a plethora of hopeful verbiage), their main new proposal is an Ecclesiastical Divorce for Incompatibility—nothing less. It is based on the Great American Sentimental Fallacy, that if people do not get along well together, they were never "really married," and are much better unmarried again, and at liberty to "try their luck" again. It seems to me that any such provision is simply lethal to the integrity of the Church's witness to indissoluble marriage. As has been pointed out, to head such a plan "of the Indissolubility of the Marriage Bond" is most notably lacking in logic, or even in candor.

Certainly one must show every possible consideration to the very human individual cases affected by the Church's law. Personally, I am opposed to any mandatory punitive discipline by the book. I was dead against the tyrannous doctrine of "automatic excommunication" of three years ago, which has now happily disappeared from all proposals. I am even against an automatic suspension of communicant status, mandatory on every case in Mr. Wattlely's draft. Nevertheless, it seems to me that there is only one way in which the Church can proclaim its ancient doctrine of the indissolubility of the marriage bond, so as to bear effective witness before the world: and that is to forbid the clergy to bless or to attest the contraction of any remarriage during the life of the former partner. Period! All persons, whatever their merits, should suffer that much deprivation for the sake of the Church's witness to standards. When it comes to dealing with those who have remarried in spite of the Church's prohibition, then indeed I would wish every case to be judged on its merits, in equity, not mechanically by law.

But any procedure for an ecclesiastical divorce, or an ecclesiastical remarriage, will simply dynamite the Church's stand. There is no question about that.

While there are points in the Commission's draft which are perhaps superior to some in Mr. Wattlely's, and while I do not agree with every detail in the latter, one must commend the clarity, brevity, and objectivity of Mr. Wattlely's treatment. It deserves very serious consideration; the more serious, because the Commission's plan really represents a fatal "conforming to this world," a decline from the proclamation of an ideal to a compromise with things as they are. It ought to be perfectly practicable, under their canon, for any person to secure an ecclesiastical divorce who chooses to take the trouble to do so. I cannot see that its results would be any different from the divorce-code of Nevada.

(Rev.) BAYARD H. JONES.

Sewanee, Tenn.

The Peace

TO THE EDITOR: I have read your editorial of August 29th, entitled "The Church as Horsetrader."

One can understand your repugnance over the thought that the clergy, if sitting as delegates at the peace table, as representatives of Christ, would be put in the position of sanctioning "injustices which will inevitably be the result of a conference in which military power is the arbiter of all issues." Many people feel the same way.

To avoid just that situation and still bring the spiritual influence with all its power into the writing of a world peace, hundreds of the clergy and laity of the Protestant, Roman Catholic, and Jewish communions from all parts of our country are demanding that our government set up, officially, a section of the peace conference in the form of a religious, advisory council, made up of outstanding clergy and laity of all recognized religions. Every delegation to a peace conference is accompanied by a corps of experts and advisors on every possible subject except religion. The proposed religious advisory council would correct that defect. It is believed that the advice of the world's religious leaders would carry tremendous weight in the making of decisions by the delegates. Does not THE LIVING CHURCH think so, too?

You have quoted the resolutions adopted by our National Council and the diocese of Central New York. The dioceses of New York, Maine, and Connecticut also passed resolutions, putting this matter up to General Convention. From the Connecticut resolution I quote the following: "... providing for representatives of the recognized branches of the Christian Churches at the peace conference, as members of a religious advisory committee to act in a consultative capacity to the delegates to the peace conference."

With such an arrangement in effect "would military power be the arbiter?"

WILLIAM MONTGOMERY BENNETT.

Woodbury, Conn.

The Presiding Bishop's See

TO THE EDITOR: It is to be hoped that the General Convention will not bungle in the matter of a see for the American Primate. The precedent is of Apostolic origin and has been followed ever since in the family of Catholic Churches that the Metropolitan or Primate should have a see and not a title merely.

If Washington is to be chosen as the Primatial See, as seems quite proper, then let the Presiding Bishop be elected Bishop of

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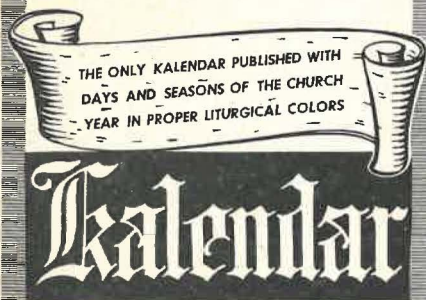
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LETTERS

Washington and let his residence be the Bishop's House alongside the Cathedral. If the diocesan authorities are sincerely desirous of placing the welfare of the Church at large above local considerations, they will solve the whole problem in a natural and practicable way. To relieve the Presiding Bishop of overmuch diocesan duties a suffragan bishop could be elected with, or without, a titular see. If the latter, Georgetown might answer very well.

The General Convention, in the past, bungled in the erection of provinces without archbishops, in forbidding the translation of bishops and in retaining the present name of the Church, and in more recent action. It is earnestly to be hoped that the coming General Convention will act wisely in the important matters requiring action at this time.

(Rev.) EDMUND S. MIDDLETON.
 Baltimore, Md.

A Chief Pastor for Chaplains

TO THE EDITOR: Have just read your editorial "A Bishop for the Armed Forces" and want to commend you for your forward looking view of the religious aspects of military life. Too many times in the past the Episcopal Church has fumbled the ball on matters of this sort. A talk with any chaplain (Episcopal) will convince any fair minded person that the Army and Navy Commission of our church has room for many improvements.

In my own brief experience with the commission I have talked with four chaplains. Three gave unfavorable reports of the commission and the other said that he hadn't had much to do with them. . . .

Yes, there is a great deal that could be done to improve these conditions in our Church just as there is much to be done to improve the conditions of men in general. Editorials like the one in the September 19th, LIVING CHURCH will help to make the Church a church of the people and a church of opportunity rather than a church of the privileged.

DONALD H. FEICK,
 2nd Lt., A.C.

Warrensburg, Mo.

TO THE EDITOR: Following the Rev. Gordon Reese's letter in your last issue on "A Chief Pastor for Chaplains" and his suggestion that a bishop appointed from each provincial synod might meet the chaplains' needs it might interest your readers to learn how this diocese has met the problem, and we believe very successfully. As soon as possible newly posted chaplains to Maryland are met by the executive secretary, welcomed, and an appointment made for them to meet the bishops. From this time forward they have ready access to the bishops. Every month Bishop Powell meets with the chaplains either at the Diocesan House or at one of the camps on an appointed day. The Bishop Coadjutor devotes the morning to a meditation, followed by intercessions. The chaplains dine as guests of the Bishops on these occasions and after luncheon problems are discussed. In addition to this all our

Editor's Note

We have received a number of trenchant letters taking issue with Dr. Wittsell's assertion that Whitsunday is not the birthday of the Church. Some of these will be published when space permits. Just now the pressure of General Convention topics is too great for further exploration of the question in our columns.

chaplains are made members of the diocesan clerical and are invited as guests to all diocesan retreats. The Diocesan Altar Guild, the Periodical Club, and the Woman's Auxiliary are in close touch with the chaplains and readily supply the chaplains' needs in their various departments.

I have seen little mention made of the Diocesan Army & Navy Commissions, but I am sure that they in conjunction with Bishop Sherrill, and the diocesan bishops can do more than a peripatetic bishop to meet the needs of the chaplains.

In conclusion I have noted that our chaplains abroad are finding the bishops of our communion ready and willing to rally to their aid and how good a thing it is for our men and the chaplains to experience the catholicity of our church.

(Rev.) RONALD H. ROWLAND.
 Baltimore, Md.

TO THE EDITOR: As a chaplain of the Navy with several years experience both in war and peace, I find myself in substantial agreement with the proposal to form a missionary jurisdiction in the Army and Navy.

Our present Army and Navy Commission is doing a most excellent job and Dr. Washburn has made us feel as if we are still part of the Church. Yet, it is not completely satisfactory when we compare it with the efficiency of the Roman Catholic arrangement.

The services now have more clergy than the average diocese and a proportionate number of laymen and women, but the clergy are still responsible to bishops in whose diocese they are canonically resident, and the laymen still belong to the local parishes. Their bishops and priests are primarily concerned with local affairs and necessarily will fail in an appreciation of the Church's problems in the services.

A definite jurisdiction, a definite bishop will fix responsibility and will call forth far more loyalty than any commission, no matter how able the members of that commission may be; and there is no missionary field which offers as many opportunities as this field of ten million men.

However, there is no point in erecting this jurisdiction if it is not going to be permanent. In our lifetime both the Army and Navy will be large. Many of our men will be in the services and the opportunity will always be large. Their loyalty should be fixed.

A bishop is not needed to intercede for those who claim that they are unable to function as priests of the Catholic Church, or who feel oppressed by their superiors.

The Living Church

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A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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 (On leave for service with U. S. Marine Corps)
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LETTERS

Men who insist on being treated as something other than their own Church intends, have no place in the service. We are members of the Episcopal Church. Commanding officers insist on fair treatment, but they can not be bothered by eccentrics whether they be Moodyites or ultra Anglo-Catholics. Nor should the bishop be called on to itinerate. He can not possibly cover the ground, and his influence will be felt most directly if he is at the center of the activity rather than on the periphery.

It must be remembered that to Churches outside of our Church we are only one among many Protestant Churches. Commandants, commanding generals, and commanding officers will not appreciate being bothered by bishops or "walking delegates" from every Church which claims special treatment no matter how sympathetic they may be to religion in general.

Our function is the Christian ministry primarily rather than the ministry of the Episcopal Church. Less than 1% of the men with whom we come in contact are Churchmen. Must we restrict our efforts to them?

If the missionary jurisdiction is set up, it should become a part of the missionary budget and I for one would appreciate a Father in God consecrated as such to whom I could write for advice, from whom I could receive fatherly counsel and admonition and who could represent me as well as the other chaplains as a head of a particular diocese.

It will not be hard to find such a man. Many able priests of our Church are now serving in the Army and Navy as reserve chaplains. They have had experience in this war, they know the problems. One could be very easily called out for this work even as Chaplain Page and Chaplain Hart were called to be Bishops in Michigan and Pennsylvania.

(Rev.) ROY E. LE MOINE,
Lieut. Comdr. (ChC) USN.

TO THE EDITOR: Your recent editorial, "A Chief Pastor for our Chaplains," contained a cheering commendation that should be amplified and rebroadcast again and again to the membership of the Protestant Episcopal Church. I refer to the salutation of praise for the present Army and Navy Commission of our communion.

The high efficiency and true pastoral leadership which has been rendered to us Episcopal chaplains during the past three years by Bishop Sherrill and Dr. Henry B. Washburn, have no parallel in any other communion with a constitutional form of life and work.

So long as I am a chaplain in the Armed Forces, I want this administration of high

efficiency and true pastoral leadership to go on. It can and will go on—and we Episcopal chaplains will continue to benefit greatly thereby—only if we make our accolade of praise real by insisting upon Bishop Sherrill and Dr. Washburn giving their superb leadership and shepherdship until the end of the war.

Our General Convention should be openly apprized of the opinion that it would comprise a real blow and tragedy to us chaplains personally—to say nothing of the ill effect upon the Episcopal Church's leadership in the Armed Forces—if Bishop Sherrill and Dr. Washburn were to be permitted to retire before the end of the war.

(Rev.) FREDERICK WITMER,
Captain, - - Armored Regiment,
Regimental Chaplain.

Camp Polk, La.

TO THE EDITOR: I thought you might be interested in seeing this note that came to me last night. It is from a very bright doctor, not an ardent Churchman, but a very loyal one, when he has time to be. His reaction to the editorial in the last LIVING CHURCH is a bit different.

"As a sailor, I want a bishop, for I need a bishop. I want a Navy bishop, not an Army and Navy bishop. I want a bishop over my chaplain; I want a court of appeal. And when I am on a ship which does not have a Protestant Episcopal chaplain I want to belong to some Navy bishop's diocese while using the present chaplain utilitarianly in duties any chaplain can perform; I want to have a sense of belonging, to belong to some one and to have some one belong to me.

"May I try to express it this way: A chaplain deals with the concrete realities of life aboard ship or station and a Navy bishop with the abstract. A bishop is staff and a chaplain, line. I feel the need of both over me. Neither the bishop of my civilian old diocese nor of the region where I am is military enough nor wise enough.

"Furthermore, when a bishop visits a naval establishment he comes as a guest just as a visiting U. S. Senator is a guest. I can't go to him and say, "These are my, our, needs." He is not in a position to act; action may be needed.

"Chaplains are not court martialed for failure. A bishop could arrange that failure of a chaplain would eventuate that that chaplain is put on the beach (given shore duty). It would only be in cases of most woeful failure that a line officer commanding a ship would ask that the chaplain be detached: commanding officers are afraid of chaplains and afraid the next chaplain would not be any better: commanding officers accept whomever is sent them, shrug their shoulders and roll their eyes, and they accept rules and regulations. Top ranking chaplains, regulars, are much the same as those commanding officers, and certainly do not permit themselves to scrutinize the orthodoxy of those other denominations but accept them as underwritten. They were underwritten twice—once when ordained, and once when commissioned. Who but a military bishop can continue to underwrite, to guarantee them? Commanders, top chaplains, medical officers—all can tell of chaplain failure of conduct and of morale. But only to a military bishop can murmurs be sent that the influence of a chaplain and the unexpected inferences drawn from his loose expressions (those permitting two inferences) indicate that he needs post graduate seminary specific education.

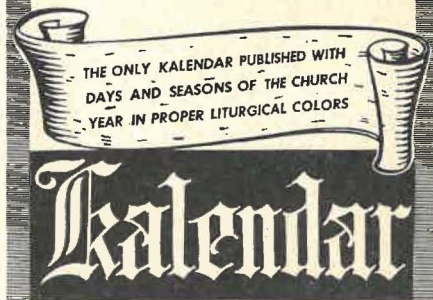
"It is not for a sailor to tell the Church how to do things, but it is permissible to indicate wants. Anything the Church decides is accepted as an optimum compromise. If the Church has a military bishop and a military coadjutor or suffragan bishop, the one for

1944 Church

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and is served by leading National news picture agencies.

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STRICTLY BUSINESS

ON MY way to General Convention at Cleveland I stopped last week in Philadelphia, Baltimore, Washington, Pittsburgh, and Cincinnati, getting advertisers lined up for the 1944 LIVING CHURCH ANNUAL. Because we want to avoid a production bottleneck, we're trying this year to get all advertisers in early.

The same is true, of course, of all editorial matter, and it behooves all readers who have changes to send the ANNUAL to get them in early. The absolute deadline is November first.

Since a good deal of advertising and editorial copy has been coming in early and steadily it looks pretty certain now that we'll beat the production difficulties and the ANNUAL will be ready, as usual, in late December.

Last year a good number of Church organizations used the advertising columns of the ANNUAL. They're coming back in this year, along with several new ones. This is wise, I feel, for there is certainly no other medium so convenient for keeping a name constantly before active Churchmen throughout the year.

In Washington I telephoned a certain member of the armed forces (I shan't identify him further) at 10:20 A.M. "He's not here," said a voice, presumably his secretary. "I guess he went out to lunch." In Washington they either have very long lunch hours or begin work extremely early in the day!

The trains, as everyone knows by now, are horribly crowded. A great many of the passengers are riding trains for the first time. Said a woman passenger in the Pullman seat across from mine, as we were starting for Cleveland: "Conductor, I wish you'd take care of something for me!" "Yes?" he answered, a little wearily, and took up the ticket she was dangling before his eyes. "Round trip, Cleveland to Cincinnati and return." And he waited expectantly. "I want a refund," she said. "But aren't you going all the way back to Cleveland?" he asked, more wearily. "Yes, but that's a sixty-day ticket, and I've only used twelve days." I'm glad to say the conductor restrained himself, even though with difficulty.

* * *

A MYSTERY is troubling Phil Fey of the Morehouse-Gorham store. He needs a detective or something. Last week someone surreptitiously slipped a copy of *Soviet Russia Today* onto his magazine rack which never before had held anything except politically circumpect publications such as THE LIVING CHURCH and the *Southern Churchman*.

Leon McCauley

Director of Advertising and Promotion.

LETTERS

the Army, the other for the Navy, one or the other always to be in Washington and empowered to act on all matters coming to their conjoint office, that would be most acceptable.

"My wants as expressed are the wants of the inarticulate whose minds are transparent to a Navy psychiatrist."

While on that subject I had an interesting sidelight on the effectiveness of the Roman Catholic system. As you know they have the Military Ordinariate with Archbishop Spellman at the head and a staff of four heads of departments. One of my former communicants, whom I lost completely in 1934, was married by a Roman Catholic chaplain at Indian Water Gap, Pennsylvania, Camp. I received a complete digest of the register with a request to fill in the date of her baptism and return for their files. At the bottom was the question, have you received notice of this marriage heretofore?

Such a contrast to the six marriages (four girls and boys) of this parish who have been married by our chaplains in camps. I have received word via the family grapevine, nothing from the chaplain. I also find it impossible to use the cards of Army and Navy Commission since there is no way of knowing either whether there is a chaplain at the camp to which they go, or how to address him.

A Military Ordinariate for the Episcopal Church is a necessity to clear these things if we parish priests are effectively to follow our people, or even keep our records straight as to the men and women in service. This quite apart from the obvious value to the chaplain and the men in service as indicated in the enclosed.

(Rev.) HAROLD HOLT.

Oak Park, Ill.

TO THE EDITOR: Your editorials and the many letters dealing with the subject of a "Chief Pastor" for Army and Navy chaplains have all touched on a very important subject for those of us who are in the Service. I can only speak of the situation as I know it in the Army and against the background of two years' active service and eight years in the Reserve Corps, but I am not at all sure that we should be so anxious to change the present arrangement. It is not to be denied that we chaplains often need an adviser, but to set up the machinery for a separate bishopric, or for a Chief Pastor who would have any *authority* would be a long and difficult procedure.

We already have a Chief Pastor in the Presiding Bishop. The Army and Navy Commission represents him and works in close harmony with the representative of our Church in the office of the Chief of Chaplains at Washington. Given the different shades of Churchmanship and the manifold problems of our Church, I feel that it is better to have the authority vested in a Commission, drawn from all over the Church, rather than to have it all vested in one man. In my experience the present Commission has done a good job in terms of procurement and has been eager to help and to do its work with fairness to all. I recall a meeting with Bishop Sherrill in Cambridge at which he requested the Army Chaplains assembled not to advertise Communion services as "Masses"—and the request was made for what seemed to me cogent reasons. At the same time, however, he reminded us that we were all in the Service to serve men of every shade of Churchmanship and he said he would like to know personally of any Chaplain who would refuse to hear a man's confession. The Commission did a good job of winning recognition for Episcopalians as a separate group and the right to be classified as such on official forms. We owe a

debt of gratitude to them for this, and for other jobs well done.

I think that I can understand the need that lies back of this suggestion for a Chief Pastor. There are times when all of us need advice and feel that we would like to be able to write to someone outside of official channels and more personal than the Commission as a whole. In these cases we want to turn to someone who has been in close enough touch with the Service *recently* to know its problems intimately. It would be doubly helpful if at such times we could write to someone whom we had met and, perhaps someone who had been with us in our camp and seen our work. I do not think we need a Bishop. We can always get ready cooperation from diocesan bishops for Confirmations. I think that Chaplain Glen, in his letter to the editor some weeks ago, misses the point completely in urging that we have a Bishop for general Protestant use. I should think that Protestants generally might regard that as a presumption. What we want is a wise and able Episcopal priest to advise Episcopal Chaplains. The present machinery plus a director who could spend most of his time in the field would seem to meet all the needs that have been expressed. We have a chairman of the Commission representing the Presiding Bishop. We have a secretary handling the paper work and the distribution of supplies. Both are in close touch with Chaplain Virden at the Office of the Chief of Chaplains in Washington and all stand ready to help in every way within their power. The two offices would undoubtedly be greatly helped if the Commission would appoint a director to spend most of his time going from camp to camp advising chaplains and seeing their work at first hand. In most cases his counsel would solve problems. In more serious matters he would be a most valuable liaison man between the field, the Commission and the Washington offices. He would be in a position to advise the Church at home on its great pastoral responsibility to men in the Service and in matters of religious education, the weakness of which is being clearly shown up in the Army experience of our young men. The director would need to be a man of broad sympathy and understanding. Catholic Churchmen and "Low" Churchmen alike would need his advice and counsel. All of us have to learn to rise above Churchmanship considerations in the Service. We do not at any time have to sacrifice fundamentals, we never have to compromise to the extent of giving up essentials, but we sometimes find that for the sake of serving all men, we do not always do things just as we would in our own parishes when it comes to matters of secondary importance. Many a Chaplain would be helped by wise advice in this direction. I recall an experience of building up a pretty fair sized congregation for weekly Communion in one post only to be succeeded by another Chaplain of the Church who felt that a weekly communion was "too often"! After two months I found that no further services were being held. The men would have been better served and the young chaplain helped at the beginning of his work if the Commission had been able to send a field man down to help the chaplain.

A man in the field to advise and to pass on helpful suggestions from Chaplain to Chaplain would help each one of us to do his work better. Now and then there are more serious situations where a Chaplain of our Church desperately needs the backing of his Church to overcome some obstacle, usually put there by someone who does not understand Army regulations (which are very fair to us in most ways). I think the

(Continued on page 33)

FIFTEENTH SUNDAY AFTER TRINITY

GENERAL CONVENTION



BISHOP TUCKER: *two colored angels brought him a parting gift.*

CLEVELAND LEADERS

Bishop Tucker of Ohio

Host to the serious-minded and business-like 1943 General Convention, which opens in Cleveland on October 2d, is Bishop Tucker of Ohio.

The third Tucker in two generations to be consecrated bishop, he bears the name of his Bishop father, the Rt. Rev. Beverley Dandridge Tucker, second Bishop of Southern Virginia. Of his father's nine sons, four became clergymen; two, missionary teachers.

People like Bishop Tucker of Ohio. In his presence they have the comfortable feeling of being with a man of real sincerity and conviction. He has a contagious smile, a drawling Southern voice, and, it is whispered, a great unwillingness to say "no."

People thought a lot of him in Richmond, Va., too, where he spent most of his pastoral years up to the time of his consecration five years ago. Before he left Richmond, for instance, the Negroes of that city staged a mammoth service in his honor. They presented him with a parting gift, brought forward on a great big tray by two little Colored girls dressed as angels. Kneeling, they received his blessing.

He was popular as a neighbor, and people on his square still miss the Tucker family.

In Cleveland he is a well-known figure, striding along Fairmount Avenue on his daily constitutional, a rather tall, rather

slender man, dignified, with something of a trackman in his build.

Of the Tuckers he is purported to be the best-looking. He is like his elder brother, the Presiding Bishop, in his devotion to missions, and his episcopacy in Ohio has been marked by a strengthening of the missionary policy of the Church. Planning ahead beyond years of war, he is building toward a stronger rural Church, at the same time steadily rehabilitating the equipment of urban missions in a long time plan of reconstruction.

Born in Warsaw, Va., 61 years ago, sixth of 13 children, he attended, in good time, as did his elder brother, the Norfolk Academy and the University of Virginia.

In choosing a profession he was tempted by the law, there being in his family a precedent of law as of the Church. He was a brilliant scholar, popular among his classmates.

In his free time, during his university years, he served as lay reader in mountain missions in and around Richmond. Making his choice of a profession by the time of his graduation in 1902, he entered the Virginia Theological Seminary.

RHODES SCHOLAR

The years from 1905 to 1908 he spent at Christ College, Oxford, a Rhodes scholar from the University of Virginia. Returning then with an A.M. degree, he was ordained by his father, served his diaconate and the first two years of his priesthood in the parishes of St. James' and St. Luke's in Mecklenburg County, Virginia.

In 1911 he returned to Richmond and his beloved University of Virginia, which even now is his great love, second only to the Church. Until 1920 he was rector of St. Paul's Memorial Church of the University, and acquired in those years, a wife in the person of Eleanor Carson Lile, an honorary D.D. from the Virginia Theological Seminary, and a year of active wartime service in the AEF as chaplain.

Since then, Bishop Tucker has received other honorary degrees from the University of Alabama, Western Reserve University, and Kenyon College.

There is a story of his rectorship at St. Paul's Memorial Church in Richmond. As in his student days at the University, he used to serve the missions in and around Richmond, particularly to administer baptisms. On one occasion there were so many baptisms, the names of the children were listed on a slip of paper. The last name was written on the other side of the paper, as a notation to the young clergyman at the bottom of the list indicated.

The story is that the Bishop, getting

around to the bottom of the list, baptized the last child "Other Side."

TEACHING

For three years he taught practical theology at the Virginia Theological Seminary, and in 1923 he went as rector to St. Paul's Church, Richmond, where he remained as rector until his consecration, there, as Bishop Coadjutor of the diocese of Ohio, a diocese of 121 parishes and missions, 120 clergymen, and 42,594 persons. A few months later, when Bishop Rogers resigned, Bishop Tucker became sixth Bishop of Ohio.

Bishop Tucker, with Mrs. Tucker and three of their five children, reside in Cleveland Heights, at the city's outskirts. His eldest daughter, Maud Carson Tucker, repeating her father's brilliant scholastic record, won a scholarship to Aberdeen while she was an undergraduate of Sweet Briar College. She is married to Lt. Walter Harding Drane. Beverley jr., graduated from the University of Virginia in 1942, is a corporal in the Field Hospital Service in North Africa and assistant to the chaplain in his unit.

William G. Mather Serves As Honorary Chairman

Honorary chairman of the General Convention Committee, William G. Mather has been honored many times by his diocese for his service to the Church. Two Church colleges, Kenyon College in



MR. MATHER: *Leading layman and first citizen.*

1924, and Trinity College, his Alma Mater in 1932, have given him honorary doctors' degrees.

Treasurer of his diocese, president of the trustees of the diocese of Ohio, member of the standing committee of the diocesan council, senior warden of Trinity Cathedral, member of the National Council from 1937-40, trustee of three colleges, Lakeside Hospital, Cleveland Museum of Art, and the Western Reserve Historical Society. Mr. Mather has been the leading layman of his diocese as he has been Cleveland's first citizen.

He is chairman of the board of the Cleveland Cliffs Iron Co., Lake Superior and Ishpeming Railroad, Cliffs Corporation, and director of the Republic Steel Corporation, Kelley Island Lime and Transport Co., the Medusa Portland Cement Co., and several mining companies.

ARCHITECTURE

Commission Lacks Funds

The Commission on Church Architecture and the Allied Arts, of which Bishop Oldham of Albany is chairman, reports that only four requests for advice have been received during the triennium, and that the Commission has not been able to meet during this period because General Convention made no appropriation for its expenses.

The report proposes no formal resolutions, but makes the following recommendations:

That literature be prepared, including designs of churches, parish houses, and rectories, which could be given to any inquirer. In this connection the Commission praises the page conducted by Canon West in *THE LIVING CHURCH* as "a good example of what can and should be done."

That the theological seminaries devote occasional lectures to ecclesiastical architecture and art.

That more dioceses establish their own commissions on the subject.

That the Commission be supplied with sufficient funds to do effective work.

FLAG AND SEAL

Work Completed

The Commission on the Church Flag and Seal reports that the flag adopted by the 1940 Convention on its recommendation has received almost universal approval and is being widely used. The design was copyrighted for the Commission by the late William M. Baldwin, principally to control the design and to insure that it was correctly manufactured, and "partly to secure some small funds with which the Commission could operate."

The Commission points out that the copyright was not intended to discourage guilds or parishes from making their own flags, and that many have done so. The copyright has been assigned to the Domestic and Foreign Missionary Society.

No progress has been made in the development of a seal, and the Commission recommends that this task be assigned to the Commission on Church Architecture



LAWRENCE H. NORTON: *Member of the Diocesan Council of the Diocese of Ohio, industrialist, for eight years state legislator, trustee of Kenyon College, and numerous other educational and civic institutions. Mr. Norton brings to his position of general chairman of the General Convention a variety of administrative experiences.*

and the Allied Arts, and that the Commission on the Flag and Seal be discontinued. It further recommends that its funds and the royalties on the Church flag be made available to that Commission.

CHURCH MUSIC

Continued Progress Reported

The Commission on Church Music, under the chairmanship of Bishop Perry of Rhode Island, reports "gratifying" progress, as in 1940, toward the attainment of higher musical standards throughout the Church. It particularly calls attention to the tunes provided in the new Hymnal, and urges parishes and missions to make use of these tunes.

A subcommittee of the Commission on Church Music assisted the Hymnal Commission in preparing the musical edition of the Hymnal, and had full responsibility for the service music provided in the appendix.

The Commission asks the Convention to approve a list of some 48 anthems and texts, supplementing the list adopted in 1940. It asks to be continued.

Revision Completed, Hymnal

Commission Proposes Handbook

Completion of its task of revision is reported by the Commission on the Revision of the Hymnal. It reports that these hymns were restored to the revised edition on the request of Churchpeople:

"Breast the wave, Christian"; "Brightly gleams our banner"; "Forward! be our watchword"; "God of the prophets"; "Golden harps are sounding"; "Look, ye

saints, the sight is glorious"; "Saviour, teach me day by day"; and "Lord, with glowing heart I'd praise Thee."

[Publication of the standard and choir editions was recently announced. (L. C., August 29th.) A melody edition for use in the pews will soon be available.]

The Commission, of which Bishop Washburn of Newark is chairman, asks the Convention to continue it, with authority to prepare a handbook to the Hymnal, to give "authoritative information about the hymns and their tunes." It fails to ask for an appropriation.

HISTORY

Society's First Report

The first triennial report of the Church Historical Society, made an official agency of General Convention in 1940, records the accomplishment of a number of tasks important to the compilation of Church history.

The society has become the custodian of General Convention's archives and liturgical collection and of the Church's missionary records. These last had filled the vault of the National Council to overflowing until the society offered them a home, making the Council's vault once again available for present-day needs.

Correspondence amounting to more than 1,000 letters a year has been conducted by the secretary. Requests for biographical and historical data from all parts of the United States and from foreign lands have been filled, often with the aid of the historical experts at the society's command.

The society asks the 1943 Convention to confirm its status as an official agency of the Church, provided that the Presiding Bishop, the president of the House of Deputies, the secretaries of the two Houses, and the treasurer and historiographer of the Convention be elected managers. It asks for an appropriation of \$6,000 for research and for a number of special needs in connection with the society's duty of caring for the Church's historical material, much of which is in dilapidated condition.

CANONS

Report of Joint Commission to Codify, Edit, and Rearrange

The Joint Commission to Codify, Edit, Rearrange, and Renumber the Constitution and Canons of the Church has made available its report on its work during the last three years. The Commission was continued after its preliminary report to the General Convention in 1940, when it recommended a number of minor changes in wording or punctuation of certain canons, all of which were adopted.

According to the new report, the Commission has proceeded to "codify, edit, rearrange, and renumber the canons." The members of the Commission are agreed that their work was not concerned with "revising" or "amending." "Editing" has covered any corrections or improvements,

of wording or punctuation, in the 1940 text of the canons and the constitution deemed needful or desirable to express clearly and accurately the intended sense; "rearranging and renumbering" has included not only rearrangement of the canons as a whole but also the transfer, within any canon, or from one canon to another, of sections or clauses that seem logically to belong elsewhere than in their position in the 1940 text.

The proposals for rearrangement and renumbering extend only to the end of the present canon 62. Canons 63 to 66 inclusive, the Commission suggests, need revising, beyond "editing."

WOMAN'S AUXILIARY

Triennial Speakers

Charles P. Taft of Cincinnati; Mrs. Stephen K. Mahon of Toledo, a national director of the Girls' Friendly Society; Henry Pitt Van Dussen of Union Theological Seminary; Samuel McCrea Cavert, general secretary of the Federal Council of Churches of Christ in America; and Dr. Wu Yi-fang, the distinguished woman educator of China are among the speakers announced for the triennial of the Woman's Auxiliary.

The Auxiliary has announced for discussion at its meetings: Christians and the World Order; The American Scene; What Shall Be the Role of Church Women In Developing a More Christian America?; The Church in Europe; The Missionary Enterprise In the Post-war World.

The presiding officer selected by the national executive board will be Mrs. Edwin Allen Stebbins of Rochester, N. Y. Mrs. W. L. Van Schaick of La Jolla, Calif., will be the assistant.

Mrs. William G. Mussun of Cleveland is the president of the Woman's Auxiliary in the diocese of Ohio, and chairman of the local committee on arrangements for the Triennial.



MRS. STEBBINS: Presiding officer of Woman's Auxiliary Triennial.

The Program of General Convention

SATURDAY, OCTOBER 2

- 7:30 A.M. Holy Communion, Trinity Cathedral.
- 10:00 A.M. Opening meeting of Woman's Auxiliary, Hotel Statler.
- 10:30 A.M. House of Bishops and House of Deputies convene at Euclid Avenue Baptist Church.
(Hours of subsequent sessions to be fixed by action of the two Houses.)
- 2:30 P.M. Business Meeting, Woman's Auxiliary.
- 5-6:30 P.M. Reception at Cleveland Art Museum and visit to Western Reserve Historical Society.

SUNDAY, OCTOBER 3

- Holy Communion—All Cleveland Churches.
- 11:00 A.M. General Convention Service—All Cleveland Churches. The Presiding Bishop will preach at Trinity Cathedral.
- 3:00 P.M. Joint Session of General Convention, Euclid Avenue Baptist Church.
- 8:00 P.M. Joint session.

MONDAY, OCTOBER 4

- 8:00 A.M. Corporate Communion of Women of the Church and Presentation of United Thank Offering, Trinity Cathedral.
(Sessions of the Two Houses.)
- 11:00 A.M. Business meeting, Woman's Auxiliary, Hotel Statler.
- 2:30 P.M. Business meeting, W. A.
- 3:15 P.M. Panel Discussion, W. A.

TUESDAY, OCTOBER 5

- 7:30 A.M. Corporate Communion, Evangelical Fellowship, Trinity Cathedral Hall.
- 8:00 A.M. Holy Communion, Trinity Cathedral.
- 9:00 A.M. Woman's Auxiliary.
(Sessions of the Two Houses.)
- 2:30 P.M. Woman's Auxiliary Section Conferences on Policy and Procedure.
- 6:00 P.M. Province of New England Dinner, Brown's Restaurant.
Fifth Province Dinner, Emmanuel Church Parish Hall.

WEDNESDAY, OCTOBER 6

- 7:30 A.M. Corporate Communion, American Church Union, St. James' Church.
Corporate Communion, Episcopal Pacifist Fellowship, Trinity Cathedral Hall.
- 8:00 A.M. Holy Communion, Trinity Cathedral.
- 9:00-9:45 A.M. Joint Session of the Two Houses for Corporate Prayer, Trinity Cathedral.
- 9:00 A.M. Woman's Auxiliary.
(Sessions of the Two Houses.)
- 2:30 P.M. Woman's Auxiliary.
- 5:30 P.M. Seminary dinners at Hotel Carter: Bexley Hall, Virginia, Nashotah, Episcopal Theological School, General.
- 8:00 P.M. Woman's Auxiliary; Roll Call of Missionaries.

THURSDAY, OCTOBER 7

- 9:00 A.M. Woman's Auxiliary.
(Sessions of the Two Houses.)
- 10:15 A.M. Woman's Auxiliary Continuation Conferences.
- 2:30 P.M. W. A. Business Meeting.
- 6:00 P.M. Forward in Service Diocesan Chairmen's Dinner, Hotel Statler. LIVING CHURCH FAMILY Dinner, Hotel Statler.
- 8:00 P.M. Woman's Auxiliary.

FRIDAY, OCTOBER 8

- 8:00 A.M. Corporate Communion, Girls' Friendly Society officers and leaders.
- 9:00 A.M. Woman's Auxiliary.
(Sessions of the Two Houses.)
- 10:15 A.M. Woman's Auxiliary Continuation Conferences.
- 2:30 P.M. W. A. Business Meeting.
- 5:30 P.M. National Diocesan Press Dinner, Hotel Statler.
- 6:30 P.M. Woman's Auxiliary National Executive Board Dinner, Hotel Carter.
- 8:00 P.M. W. A. Business Meeting.

SATURDAY, OCTOBER 9

- 9:00 A.M. Woman's Auxiliary Business Meeting. Report of Committee of Review.
(Sessions of the Two Houses.)
- 11:30 A.M. Service of Thanksgiving and Dedication.
- 12:00 M. Close of Woman's Auxiliary Triennial.

SUNDAY, OCTOBER 10

Services in all Cleveland Churches.

MONDAY, OCTOBER 11

(Sessions of the Two Houses.)

EPISCOPATE

Consecration of Bishop Jones
Of West Texas

Before a congregation of more than 700 persons crowded into St. Mark's Church, San Antonio, Tex., the Rev. Everett Holland Jones was elevated to the episcopate on September 24th with the Most Rev. Henry St. George Tucker, Presiding Bishop, acting as consecrator, and Bishops McKinstry of Delaware and Fenner of Kansas as co-consecrators.

The consecration took place with the challenging words of the preacher, Bishop Quin of Texas, still fresh in the minds of nearly 1,000 hearers, both inside and outside the Church. Bishop Quin said, "There have been periods in the Christian era when it was hazardous business to be known as a Christian, and I believe such a period is returning and even more so for men in positions of responsibility and leadership in the Church. Bishops are not exempt, they are charged to 'maintain quietness and peace,' but never at the sacrifice of convictions. The time is on us when the bishop may no longer coast along with the crowd, preaching pious platitudes when the world is on fire and people want to know how to put the fire out. They have a right to know what he means and the Church means by this peace Jesus Christ promised as distinguished from the peace the world can give. This may not be done by preaching alone; it must be supplemented and exemplified by the actual living."

Even as Bishop Quin spoke these words the roar of a flight of warplanes passing overhead provided an ominous background.

Bishop Quin's charge to the Bishop-elect reflected their long friendship. The new Bishop served under him in the diocese of Texas.

St. Mark's parish, known as the "Cradle of Bishops," because of its many former rectors who have gone into the episcopate, welcomed three of them back to take part in the consecration. They were Bishop



Express Publishing Co.

CONSECRATION: On his way to becoming a Bishop in the Church of God, the Rev. Everett H. Jones walks behind one of his attending presbyters, the Rev. Thomas N. Carruthers. Behind him come Bishops Stevens and Huston, McKinstry and Fenner, and the Presiding Bishop.



Express Publishing Co.

BISHOP JONES: Mrs. Jones examines his pectoral cross.

McKinstry of Delaware, Bishop Stevens of Los Angeles, and Bishop Huston of Olympia.

LUNCHEON

At the luncheon served in the Gunter Hotel ballroom to more than 650 guests, the Presiding Bishop congratulated Bishop Jones on succeeding to oversight of a diocese widely considered to offer the greatest missionary challenge within the continental Church. He further pointed out that the new chief pastor is eminently qualified for the post, having been born almost within the shadow of old St. Mark's, and having been baptized, confirmed, and made deacon there. His marriage also took place in St. Mark's, and his consecration being held there was a fitting climax to his long association with that parish church.

Bishop Fenner, speaking at the luncheon, recalled the many times he had enjoyed

fellowship with Bishop Jones on outings among the hills, when they talked of the work of the ministry. It was these talks when Bishop Fenner was rector of St. Philip's, Uvalde, that determined the young man to enter the sacred ministry.

Bishop Huston of Olympia said, "It took the warmth of the Texas sun to enter into his heart and give him a deep, sympathetic understanding of his fellow men; it took the strength of the rugged Texas hills to enter into his soul and give him fortitude; it took the broad plains of Texas to widen his vision and make him see beyond horizons to tasks and needs yet unmet."

The Rev. Albert P. Shirkey, pastor of Travis Park Methodist Church, San Antonio, paid tribute to the new Bishop as his personal friend and lauded his record of spiritual and civic service to San Antonians and to men in the service.

The consecration service began with

processional hymns, "Lead On, O King Eternal," and "Glorious things of Thee are spoken," led by a picked choir under the direction of Eric Harker, St. Mark's choir director. Throughout the service this choir, accompanied by Mrs. Anna Penn Culling, organist, added much to the beauty of the occasion.

ORDER OF PROCESSION

The order of the procession was as follows: Charles George, choir crucifer; Arthur Jones, flag bearer; Rev. Robert M. Allen, master of ceremonies; Billy Clegg, clergy crucifer; visiting clergy, more than 20, most of whom were from the neighboring diocese of Texas; diocesan clergy, of whom more than 40 were present; Rev. Samuel Orr Capers, president of the standing committee, who read the consents of the committee; Rev. Herbert Morris, deputy registrar; Ven. B. S. McKenzie, archdeacon emeritus, known as "Ben, the Bishop-maker," who read the certificate of ordinations; Albert Steves, Jr., who read the canonical testimonial; Bishop Moore of Dallas; Bishop Nichols of Salina; Bishop Mitchell of Arkansas, reader of the consents of the bishops; Bishop Quin, preacher; Bishop Casady of Oklahoma, litanist; Rev. William C. Munds and Rev. Thomas N. Carruthers, attending presbyters; Bishop Huston of Olympia and Bishop Stevens of Los Angeles, presenters; Bishop McKinstry of Delaware and Bishop Fenner of Kansas, co-consecrators; Bishop-elect Jones; Tom Hogan and Allen Self, acolytes; Rev. Thomas H. Wright, whose institution on Sunday, October 26th, will probably be the new Bishop's first official act, who served as chaplain to the Presiding Bishop; Most Rev. Henry St. George Tucker.

Gifts to Bishop Jones included his pectoral cross, set with amethysts, presented by St. Mark's parish; a book of pontifical services, his Bible and a vestment case, presented by his clergy. His crozier had been presented to the diocese by Mrs. William T. Capers, widow of the late Bishop Capers, as a memorial to her husband.

ROMAN CATHOLICS

Vatican Official Completes

Mission in U. S.

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Enrico Galeazzi, special delegate of the Pontifical Commission for Vatican City who arrived in Lisbon September 21st, has completed a mission in the United States, it is authoritatively learned.

Because of the suspension of air travel facilities to Rome, Signor Galeazzi has been unable to complete the last lap of his return trip and is meanwhile staying at a Lisbon hotel.

Inquiries by Religious News Service in Roman Catholic quarters reveal that Signor Galeazzi was seen recently in New York City, and that the Vatican official spent some time in Washington.

Informed Roman Catholic opinion in Washington and New York is that his

mission did not involve Vatican diplomatic activity but was related to the question of supplies to the Holy See, a problem that has become increasingly acute in recent weeks. Signor Galeazzi previously came to the United States in October, 1941, as chief of Economic Supplies at Vatican City, to make purchases for the city's 700 inhabitants.

The information bureau of the National Catholic Welfare Conference has previously announced that the purpose of Signor Galeazzi's journey concerned "financial and administrative matters of the Vatican."

It is understood that Signor Galeazzi was in touch during his visit with headquarters of the Knights of Columbus and that the resources of the Catholic organization may be used to facilitate the flow of needed supplies to Vatican City. The Vatican official is the representative of the Knights of Columbus in Rome and has frequently acted as liaison agent between the society and the Vatican.

WOMAN'S AUXILIARY

World Community Day

The Woman's Auxiliary is sharing with other groups of Church women of various denominations in urging observance of World Community Day, November 11th. Miss Margaret I. Marston, executive secretary of the Auxiliary, points out that "World Community Day fits in with the observance of November 11th as a Church-Wide Day of Prayer, which has been the custom of the women of our Church for several years, and also with the plans for Forward in Service and the follow-up of the Triennial meeting of the Woman's Auxiliary."

Auxiliary leaders are receiving suggestions for the observance covering organization, committees, worship, publicity, radio, literature, program, luncheon, and other features which can be included to develop the greatest values of the occasion. Being distributed also is a booklet issued by the United Council of Church Women, *The Price of an Enduring Peace*, containing a worship service and program material for the day.

Among the 27 women's organizations sponsoring the observance are six of the foremost interdenominational agencies, such as the Federal Council, Foreign Missions Conference, Home Missions Council, International Council Religious Education and Missionary Education Movement.

INTERCHURCH

Dr. Leiper Arrives in England To Confer On Post-War Problems

Dr. Henry Smith Leiper, foreign secretary of the Federal Council of Churches and American secretary of the World Council of Churches, has arrived in Great Britain, according to word received in New York.

Dr. Leiper will confer with British Church leaders on post-war problems of mutual concern to the United States and Great Britain.

Orthodox and Anglican Fellowship Hold Conference

The Orthodox and Anglican Fellowship held a conference, modeled after those of the Fellowship of St. Alban and St. Sergius in England. The scene was Reed Farm, the cooperative center of the Tolstoy Foundation at Valley Cottage, New York, September 20th to 21st. About 30 members of the Episcopal Church and Orthodox Churches were in attendance.

At 6 p.m., Evensong was sung by the Rev. Canon Edward N. West of the Cathedral of St. John the Divine. After dinner, which began in the Russian style with *borsht* and *kasha*, the Vigil Service of the Nativity of our Lady (September 21st in the Gregorian Calendar being September 8th in the Julian) was celebrated by the Very Rev. Archimandrite Inna and the Rev. Paul Lutov of Washington, D. C. At this point in the proceedings, there was an interruption in the form of a state-wide blackout; after which Roger Geffen of the General Theological Sem-



Acme.

NEW BISHOP OF PENNSYLVANIA: *The Rt. Rev. Oliver J. Hart was installed as diocesan, September 21st, in the Cathedral Church of Christ in Philadelphia. He is shown holding the Bishop's Crozier. He succeeds the late Rt. Rev. Francis M. Taitt.*

inary read a paper on The Communion of Saints.

On the next morning both Orthodox and Anglicans attended the Celebration of the Holy Communion at All Saints' Chapel, Valley Cottage, at 7:30, and the Divine Liturgy in the Reed Farm Chapel at 10. At the latter service Bishop Manning of New York was present in the sanctuary, attended by Canon West, the Rev. Dr. Lauriston L. Scaife, president of the Fellowship, and the Rev. Dr. Edward R. Hardy, jr. It was interesting to note that on the same day the Archbishop of York was present at the Divine Liturgy in the Cathedral at Moscow. Among others in attendance in the Reed Farm Chapel was the Very Rev. Dushan Shouklrtovich, dean of the Serbian Cathedral in New York.

The conference re-convened on the porch of Reed Farm and Dr. George P. Fedotov, formerly of the Russian Theological Academy in Paris, spoke on The Veneration of Our Lady and the Anglo-Orthodox Movement. He described in touching terms the Orthodox devotion to Our Lady, and expressed his faith in a reunion which would bring together the devotional traditions of both Churches as well as their theological tenets.

The conference adjourned after luncheon. Appreciation was expressed to Countess Tolstoy for the gracious hospitality of Reed Farm.

MINNESOTA

Reunion of Dioceses Voted at Convention

In a special convention called by Bishop Frank A. McElwain in the Cathedral Church of St. Mark, Minneapolis, on September 22d, clergy and laity voted for reunion of the dioceses of Duluth and Minnesota. The clerical vote was 42 for it and 3 opposed; the lay, 116 for the reunion, 14 opposed.

Minnesota was originally one diocese, and in 1895 because of the difficulty of transportation, the rapid growth of the mining and lumbering industry, and the physical health of the late Bishops Whipple and Gilbert, the northern part was made a missionary district, later becoming a diocese. Now, with the fluctuation of population and the growth of the Twin Cities into the natural industrial, commercial, and geographical center of the state, the northern diocese had been deprived of the resources to effectively carry on the Church's work.

In his remarks to the convention, the Rt. Rev. Stephen S. Keeler, Bishop Coadjutor of Minnesota, said: "I believe that this reunion offers a great missionary opportunity and challenge which will strengthen the life of the Church throughout the entire state."

Bishop McElwain, having reached the age of retirement, will offer his resignation to General Convention to be effective December 31, 1943. At this time, Bishop Keeler will become diocesan. Bishop B. T. Kemerer of Duluth will also tender his resignation to General Convention, and will later be elected Bishop Suffragan of the united diocese.

ORTHODOX

Rehabilitation of Greece

The Presiding Bishop and members of the National Council staff have been conferring with Archbishop Athenagoras of the Greek Orthodox archdiocese of North and South America, who also represents the Ecumenical Patriarch, on plans for the rehabilitation of Orthodox churches and work in Greece after the war. In the discussions the Archbishop expressed gratitude for the sympathy and encouragement always shown by the Episcopal Church and especially at this time of deep tragedy for the Orthodox Church in Greece. He stated that the destruction of church buildings and institutions has been very extensive, but more tragic than this has been the depletion of the clergy and seminarians of the Church and the general exhaustion of the Greek people. He welcomed especially a suggestion from Bishop Tucker that the Episcopal Church would wish to join with the Orthodox Churches in America in standing shoulder to shoulder with the bishops and clergy of the Orthodox Churches in Europe.

COÖRDINATION OF PLANS

Bishop Tucker disclosed that he is in correspondence with the Archbishop of Canterbury, with the intention of assuring that plans of the English Church and the Episcopal Church may be coördinated and may supplement each other. Also, because an interest in the Orthodox Churches of Europe is not an exclusive interest of Episcopal Church members, and because Churchmen will want to show their appreciation and sympathy for the heroic stand of the Churches in Norway, Denmark, Holland, and other countries, a central committee called the Church Com-

mittee for Overseas Relief and Reconstruction has been set up by joint action of the Foreign Missions Conference and the Federal Council of the Churches of Christ in America. Mr. Harper Sibley is chairman of this committee and it is here that the developing plans of the several Churches are being cleared and discussed.

Bishop Tucker revealed that conferences have been planned with officials of the Serbian Church in Yugoslavia, and other Churches which have suffered persecution. He said also that he has discussed these various problems with his Council on Ecclesiastical Relations, and that he believes the most useful contribution that Churches in this country can make to rehabilitation in Europe after the war will be to assist the already existing religious bodies there to get on their feet so that they can adequately minister to the spiritual needs of their own people.

FINANCE

Pension Fund Supports Bond Drive

The Church Pension Fund and its affiliates have subscribed to \$1,840,000 of the Third War Loan, it is reported by Bradford B. Locke, executive vice-president, who says that altogether the Fund and its affiliates have bought a total of over \$5,300,000 of the issues offered by the government in the First, Second, and Third War Loans. The bulk of these purchases, according to Mr. Locke, have been of the longer maturities which the government is particularly desirous of selling. The most recent subscription was about equally divided between the bonds maturing in 1953 and those maturing in 1969.



ARCHBISHOP ATHENAGORAS AND THE PRESIDING BISHOP: *The Archbishop expressed gratitude for sympathy and encouragement.*

GERMANY

Nazi Press Resents Anglican Primate's Moscow Visit

Berlin newspapers make caustic comment on the current visit of the Archbishop of York to Moscow, according to Religious News Service. Calling the Primate's action "a downright cheap trick," the Nazi press accuses the Church of England of using the election of Patriarch Sergius as head of the Russian Orthodox Church "to further political interests."

ENGLAND

Factory Chaplain

The management of a large factory in the diocese of Worcester, England, is so impressed with the bishop's efforts to minister to his people where they live, reports the *London Church Times*, that it has asked to have a factory chaplain appointed and has offered a salary of 1,000 pounds a year.

CHINA

Rt. Rev. Christopher B. Sargent

By the REV. CHARLES A. HIGGINS

¶ *The terse announcement in THE LIVING CHURCH of September 12th of the death of Bishop Sargent of the diocese of Fukien, China, does not do justice to the life and work of one of the most valiant missionaries our communion has produced in this century. Fr. Higgins, until his repatriation last fall, served as a missionary in China. He is now rector of Christ Church, Cape Girardeau, Mo.*

Christopher Sargent came to Hongkong as a young layman just out of an English university. Bishop R. O. Hall had recruited him to be headmaster of the Diocesan Boys' School, the outstanding men's preparatory school in the colony. Under Mr. Sargent's leadership the school grew both spiritually and physically and broke a precedent of many years' standing by furnishing several young candidates for the ministry. The capable coaching of its headmaster was also responsible for the school's championship cricket team.

Early in 1938 the House of Bishops of the Chung Hua Sheng Kung Huit began to search for a young and capable priest to succeed the retired Bishop of the diocese of Fukien. After careful and prayerful deliberation their choice fell, not upon a priest, but upon the talented headmaster of the Diocesan Boys' School, a layman and barely past the age of 30. The decision to accept an election by the Chinese House of Bishops is not an easy one to make. For Sargent it meant leaving a prosperous and comfortable position in the Colony of Hong Kong for an exciting but insecure position in one of the poverty stricken dioceses of the interior. It meant leaving

an English-speaking world for one of the most polyglot sections of China, and Christopher Sargent did not speak a word of any brand of Chinese when he was elected Bishop. It also meant going against the advice and wishes of many older missionaries who objected to Sargent's youth, his inexperience in China, his inability with any Chinese language or dialect, his lack of a wife, his profoundly democratic attitude towards the Chinese people.

But, thanks be to God, Christopher Sargent heard the call, accepted it, and finally gave his life in following it. He was made, ordained, and consecrated, deacon, priest, and bishop in relatively short order. He set out to master *two* versions of the Chinese tongue, and in the short space of two years, had become one of the foremost language students in his society.

Having set his hand to the plow Bishop Sargent did not look back. Only once after his consecration in the beautiful cathedral at Hong Kong did he return to visit his old haunts and he never returned to his home in England. The last time I saw him he was trying to find better living quarters for the dean of his cathedral in Foochow, "who now lives in a shanty that we would not use for a coal bin in England." He was leading the relief agencies in their work of ministering to the suffering in wartorn Fukien province—and a hundred other things.

The bulletin from China tells us simply that Bishop Sargent died of plague. This comfortable Church of ours in England and America ought to know how he got that disease. He got it by mixing with his flock of vermin ridden war refugees, by going about the countryside visiting them, sleeping in their infested beds, and hiding from the enemy by day in their infested fox holes and dugouts. When an infested louse inoculated him with its poisonous serum he was an easy victim, for his body had been weakened by his over exertion in the cause of Christ and by months of existence on low grade food. When he had worn out that body (at the age of 35 or 36 years) the good Lord relieved him of it and, please God, he has found the rest of saints and martyrs.

We who are left behind have not, however, been relieved of our responsibility in the diocese of Fukien. And somewhere today the grand old Church Missionary Society is looking about for another man of God to carry on the work that Bishop Sargent left unfinished. Pray God they may find another like Christopher Birdwood Sargent!

CANADA

Malvern Conference

The Canadian Conference was held at Trinity College, Toronto, Ont., from August 30 to September 3, 1943. It was called by a group of laymen and women and received the cordial coöperation of many clergy.

The Canadian Conference, attended by a fair cross section of the community,

including Anglo-Catholics, monastic, high and low Church clergy, made the English Malvern report the basis for working out its recommendations in terms of Canadian life, especially as to labor, farm, politics, and the use of natural resources. Also like the conference in England, it was informal and unofficial, but whereas the English meeting was sponsored and called by the Archbishop of Canterbury, and was attended by ranking clergy, the Canadian one was called and promoted by the laity.

The Bishop of Ottawa was the only Canadian Bishop present at the Toronto Conference. Archbishop Derwyn T. Owen, Primate of Canada, sanctioned the gathering in his diocese and gave it his blessing, but did not attend because of official duties. The Anglican Social Service Secretary, Canon W. W. Judd, was present but participated only incidentally, though sympathetically. Bishop J. S. Moyes of Australia who came to Toronto after attending the International Round Table of Christian Leaders at Princeton, N. J., acted as a moderator.

The conference received a letter of welcome and commendation from the Archbishop of Canterbury part of which was adopted as a basis for its discussions. This part read as follows: "The purpose of God is manifestly the development of free persons in fellowship or community. This gives us our standard. Whatever truly promotes this is right; whatever hinders this is wrong; anything which has no bearing upon this is, from the Christian standpoint, neutral. But while it is easy to say these things, it is not so easy to acquire the habit of mind which instinctively forms judgments by such standards."

As a theological basis for discussion the conference also made its own a part of the fine statement of the Christian faith which stands at the head of the original Malvern Report.

The stress of the conference was naturally on the Canadian scene. Members recognized clearly that the position of the Church in Canada is not analogous to the position of the Established Church in England. Furthermore, Canadian problems are different in large measure to English ones. For this reason the conference stressed the place of the rural community. It was also clearly considered necessary to lay more stress in Canada upon the implementing of Christian principles in labor and industrial relations and upon our responsibilities towards refugees. Six discussion groups presented reports and these will shortly be published when revised by the conference. There was no tendency to feel impeded by the fact that complete agreement among Christians cannot always be secured on the practical measures for implementing Christian principles. The conference drew from this the conclusion that it is the plain duty of the Church to organize and promote discussion of the social, economic, and political measures proposed by secular authorities and groups in order that members of the Church may consider those in the light of Christian principles and act upon them accordingly.

Chapels for Special Needs

THE EARLY Church was still governed by the liturgical principle of one altar per one church building. Inside the sacred area of the apse the altar would stand directly in the center of the space. Far on the north side would stand the credence or table of oblation. This table of oblation was the place where the elements were prepared to be brought in at the great entrance along with the offerings of the people. It was in no sense of the word a side altar, since everything inside the enclosure was considered as the throne of God and an extension of the necessities of the altar itself. In the Sarum rite and in the Eastern liturgics much is still made of the table of oblations. It is interesting to note the term now in common use is a combination of the table of oblation and the shelf for the cruets known as the credence—hence the title credence table.

The multiplication of altars, and chapels to house them, arose from a combination of reasons; first, was the theological change which approved the numerical quantity of Masses; secondly, the accumulation of famous relics which required special housing—for example, the Sainte Chapelle which Saint Louis built to house the "Crown of Thorns," and thirdly, the chantries built to house the tombs of their donors and the altar at which Masses would be said for the repose of their souls. The second of this list is the vague spiritual ancestor of chapels built to meet the special needs of special groups, thus for example the great orders of chivalry had their own particular chapels of investiture. The chapels of patron saints become the exclusive property of special groups: St. Christopher for travelers; St. Nicholas for sailors; St. George for soldiers; St. Yves for lawyers; St. Luke for physicians, and so on through all of the occupations. Special groups always have special needs and the Church in her wisdom has met these with the outward symbols best calculated to aid the proper devotional response.

It is true that no liturgical scholar would hear of installing altars or shrines which would in any way divert attention from the high altar and the normal worship of the Church, but it is equally true that it is a bad custom to treat the high altar of any church as though it were in a chapel dedicated to a particular need. The parallel between church building and church praying must always be as close as possible. It would be bad form for a priest to interpolate six prayers for the sick in the middle of the "Prayer for the whole state of Christ's Church," but it would be bad pastoral care to force on a bereaved household a series of general prayers which paid no regard to their individual need.

I have chosen to illustrate this point one chapel and two shrines which do splendidly in meeting particular needs of our people.

SEAMEN'S CHAPEL

The chapel in the Seamen's Church Institute of New York is known and loved by tens of thousands of seamen the world

over. The whole chapel is dominated, as it should be, by the altar and reredos. The reredos itself is a great seascape by Gordon Grant. With sure touch Mr. Grant has pictured the sky and sea most promising to a sailor. The birds speak of the nearness of land and safety. The symbols carved on either side of the frame are carefully chosen from those common to both the church and the seafaring profession; the gull, compass, lighthouse, whale, ship, and anchor refer respectively to promise, guidance, light particular deliverance, general safety and hope—each with a religious as well as a secular meaning. Several of these symbols have interesting connotations: The compass is an elaboration of the Byzantine form of the Day-Star. The lighthouse is a charmingly simple form of "a light that shineth in a dark place"—both symbols come from II Peter 1:19—"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." The whale or, technically, the great fish, preserved Jonah and was a popular early Christian symbol of the resurrection. The ship is of course the ark of salvation, a theory which we unconsciously maintain when we use the architectural word "nave." The anchor as a symbol of hope refers to Hebrews 6:19—"Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil," it is also one of the earliest forms of the cross. These spiritual touches show a master's hand—they were done by Oscar Mundhenk, under the direction of the famous sculptor Lee Lawrie.

In this chapel the Church speaks "in a language understood" of them who occupy their business in great waters; it is a haven where they would be.

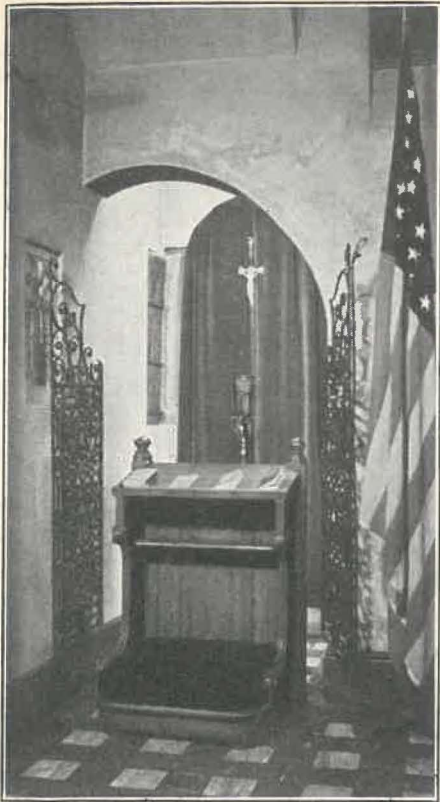
ST. THOMAS' CHAPEL

The war shrine in St. Thomas' Chapel, New York, is an outstanding example of the Church meeting the devotional needs of her people. A quiet corner of the narthex has been set aside for those praying on behalf of the men and women in the armed forces. Against a simple red velvet dossal there hands an ivory figure of Our Lord crucified on the sword. Its reference to both the Passion of Our Lord and the cross hilt on which the crusaders take their oaths is so clear that it tells its own story. A wrought iron stand supports a single vigil light which gives majesty and life to the setting. The deep kneeler well stocked with appropriate prayers does just the thing it is supposed to do; it invites prayer. With sensitive insight the vicar has placed the kneeler so that the faces of people praying are not visible to passersby. People praying at a shrine are more often than not in a state of deep distress. The Church is obligated to guard them from curiosity and morbid interest. In time of deep emotional stress normal people desire to have such shrines and use them, at the same time financial pressure on a people at war is so great that expensive expression of this can not be undertaken; the result is too often an unworthy compromise with the taste and the religious dignity incumbent on the Church. St. Thomas' faced this problem squarely and produced something of great dignity and intrinsic merit at very small cost. The corpus, sword, and vigil light



Laurence D. Thornton.

SEAMEN'S INSTITUTE CHAPEL: It "speaks in a language understood of them who occupy their business in great waters."



ST. THOMAS CHAPEL, NEW YORK:
The war shrine is an example of the Church meeting the needs of her people. Note the sword crucifix.

were furnished by Black, Starr & Gorham, The dossal by J. M. Hall. The kneeler is an instance of putting a Litany desk to some intelligent use. Will & Baumer provided the vigil candles, the ruby glass cup, and cast metal shield. It should be remembered that white or crystal glass denotes the nearness of the reserved Sacrament—this is not true of the other colors.

For a completely simple and unaffected temporary shrine meeting temporarily the needs of its people, St. Paul's Memorial Church, Detroit, has furnished an intelligent solution. This parish plans to erect an adequate memorial after the war, and therefore, is biding its time rather than install some inadequate compromise. The Honor Roll of men in the service is made by Morehouse-Gorham, and the names filled in by the parish itself. The use of the pictures of the men in service is very human and must certainly move the people to pray for some of whom they might not think otherwise. All of this is done in the corner of the church's chapel, which again has the advantage of safeguarding the privacy of those who pray at this spot.

VIGIL LIGHTS

Liturgical specialists do not take kindly to racks of vigil lights, because in churches where such things are in common use the liturgist fears that the corporate worship of the Church will be sacrificed to private devotions. In spite of the many smart things which may be said about introducing multitudes of lights into Evangelical parishes there can be no "liturgical question" about the use of these lights at war shrines. Dean van Etten of the Cathedral Church of St. Paul in Boston, has introduced an

exceptionally handsome, though of necessity expensive, shrine in the cathedral. This shrine in St. Paul's has proved to be an immense spiritual help. The same thing may be said of the shrine in the Church of the Ascension, Manhattan.

The mature priest in common with the able psychiatrist knows that an inward experience should have an outward manifestation. The lighting of a vigil light as

a symbol of the unceasing vigil of prayer with which one wishes to surround the soul and body of another is as natural and unaffected for a normal person as the ordinary expressions of affection from a child to its parents. Granted the use of any single sacramental, there is no stopping place this side of the complete use of all God's gifts for the outward expression of the interior life of the soul.

The Morehouse Memorial

By Paul Gratke

Chief of Book Selection and Order Department, Milwaukee Public Library

THE religious books of a public library are usually selected with the purpose of enabling the citizens of the community to study their own religion and enable them to better understand other faiths. Larger public libraries usually expand their collection of religious books to include basic reference material for church administrators, the clergy, and religious workers. This collection frequently is a laboratory in the city where all faiths may meet with the common purpose of a better understanding of the relationship between God and man.

As announced in this week's editorial section, the Frederic Cook Morehouse Memorial Library has been transferred to the Milwaukee Public Library, which has superior facilities for keeping the collection up to date and for making it available to Church-people. In this article, Mr. Gratke, whose special interest is religious books, describes the important part the gift is playing in developing the religious department of the public library.

In the Milwaukee Public Library special attention has been given to building up a strong reference collection to meet the needs of all Christian communions and all faiths. That reference collection is the result of many years of careful purchasing and is comparable to the reference collections found in most theological schools. The Milwaukee collection is intended to enable clergymen of all faiths to have available the equipment with which they have been familiar in their training and at the same time makes accessible to them the whole range of religious writings.

The materials intended for popular use have been purchased with a policy of representation of various points of view. Specialized materials of interest primarily to the clergy have been acquired with the conviction that the public library in serving the professional clergy is indirectly serving the members of their congregations. In addition to this professional material special services are offered to the clergymen which include the periodicals in the fields of philosophy and religion and a rapidly expanding vertical file of pamphlets, clippings, and manuscript notes in the fields of worship and church history.

It is sometimes the good fortune of

public libraries to receive from individuals or institutions gifts of material which enable a collection to become of considerable value to the community. Such was the case when the Milwaukee Public Library received the Frederic Cook Morehouse Memorial Library, a rapidly expanding library of over 8,000 volumes collected and maintained in his honor by the Morehouse family, friends of Mr. Morehouse, and the Morehouse-Gorham Company of Milwaukee and New York.

The gain to the people of Milwaukee will be largely through the added services rendered to clergymen and church workers of all faiths and the laymen of the Episcopal Church.

The volumes contributed in the fields of worship and prayer make the section on liturgics in the Public Library one of the most important in the area. Many of the Prayer Books received were originally issued in limited editions and as such are not now available for purchase.

Frederic Cook Morehouse in his capacity as editor of THE LIVING CHURCH had long been familiar with historical developments not only of the Episcopal Church, but of the American Church at large. Many of the books in the field of church history which were received were formerly a part of his personal library, and include Episcopal, Roman Catholic, and Protestant books, hundreds of which are important out-of-print materials.

The section on faith and morals will more than triple the public library's holding in this field. The point of view reflected is that of the historic Christian Church and is both historical and contemporary.

There is a rich store of research equipment in the form of thousands of periodicals, principally in the church history field. Many of these periodicals are complete and date back into the 18th century.

Finally, there are the rarities, many of them priceless, which have received considerable publicity and have called popular attention to the gift. These treasures are a real addition to the library for they represent not only the best of religious thought, but also the best craftsmanship through the history of the printed book.

The deposit of the Frederic Cook Morehouse Memorial in the Public Library is an appropriate tribute to the man who lived in Milwaukee and here gained respect and distinction as citizen, Churchman, and neighbor.

Cleveland Churches

By the Rev. Vivan A. Peterson

Rector, St. James' Church, Cleveland

GREATER Cleveland is practically co-terminous with Cuyahoga County as all of the major suburbs of the city are within that area. Cuyahoga County was a part of the old Western Reserve of Connecticut and the Church came into the region at an early date. Always a minority group, though a strong one because of outstanding personages in the community belonging to the Episcopal Church, the Church in Cleveland has developed in this area some 27 parishes and missions. Four of these congregations, Trinity Cathedral, St. John's, St. Paul's, and St. James' parishes antedate the war between the states; though all of them, excepting St. John's, have changed locations with the passing of years. St. John's congregation is still housed in the substantial structure built by that parish in 1836. It is the belfry of St. John's that was reputedly used by the Abolitionists of Cleveland as the local station of the underground railroad.

These older parishes in the city have had to face a continual change in the areas about them due to the shifts of population. The present Cathedral Church was erected at the beginning of this century when Euclid Avenue and the streets adjacent were residential streets. All this has changed with the years, and increasing the activities of the cathedral have become broadened to a wider service to the diocese and the community and with less emphasis upon the purely parochial life and work. The Very Rev. Chester B. Emerson has been dean of the Cathedral since 1934.

St. Paul's Church, for many years a part of this same Euclid Avenue residential area, sold its old buildings at the corner of East 40th Street some 15 years ago to the Roman Catholic authorities and began the building of the new St. Paul's plant on Fairmount Boulevard in Cleveland Heights. Here in an area to which many of the families of the parish already moved a new life and opportunity was found. In an area that was growing rapidly a vigorous parochial program has been welcomed and greatly blessed. The Rev. Theodore Evans, D.D., is carrying forward the work begun by the late Dr. Breed. In the meantime the Roman Catholics have adapted the old St. Paul's Church to the use of a shrine for the Perpetual Adoration of the Blessed Sacrament, so that fine old Church continues a useful service to God.

After many changes, and efforts to meet such changes, St. John's Church has continued in its old location on the lower west side. The new government housing has brought some new families into the area and the Church is making an effort to contact with such groups. The Rev. Arthur Rantz is the present vicar.

St. James' Church made one move because of population shifts as long ago as 1888. Early in the episcopate of the late Bishop Leonard the present church build-

ing was erected and five years ago there was an extensive interior renovation including the erection of a new high altar and installation of a new organ. The constituency of St. James' congregation is drawn from all parts of greater Cleveland. For some years a mission house staffed by sisters assisted in the activities of the parish. This was discontinued and it has not been possible to reorganize that work



ST. ALBAN'S: *It has a tradition of sound teaching.*

since the depression. The parish has provided for the full expression of Catholic faith and practice for more than fifty years. The Rev. Canon V. A. Peterson, D.D., has been rector of St. James' since 1919.

Of the other parishes within Cleveland proper, the largest is Emmanuel Church at East 86th and Euclid Avenue. Like the downtown group of parishes its neighborhood has seen vast changes in the past quarter of a century and much has been accomplished in meeting the situation. The Rev. Andrew Gill has been rector since 1931. Under his leadership Emmanuel Church was one of the first in Cleveland to set up a day nursery for the care of pre-school age children of working mothers. This is one of the ways in which the parish has faced up to a local situation; and in this Emmanuel has been followed by both St. John's on the west side and Incarnation Church on East 105th.

The Church of the Incarnation has for many years been noted for a flourishing Church School and young people's work. The successive rectors of that parish have done a notable work in the field of education and youth activities. The new rector, the Rev. Robert B. Campbell, entered on his duties at the Church of the Incarnation in May of this year.

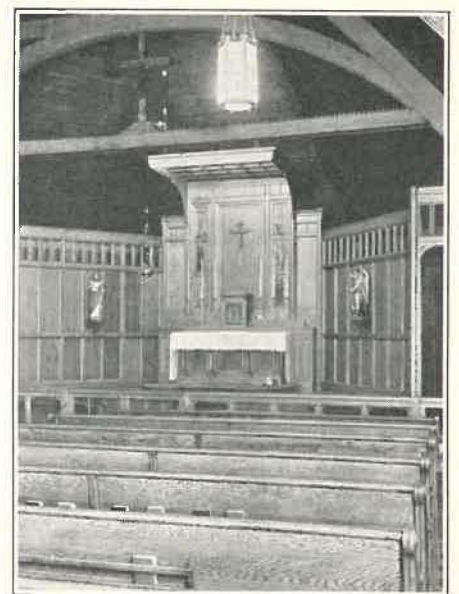
In addition to St. Paul's parish on Cleveland Heights two other congregations serve the Heights suburbs, St. Alban's on

Cleveland Heights, and Christ Church, Shaker Heights. The former, St. Alban's, occupies an attractive site on Euclid Heights Boulevard. The Rev. Fr. Harold G. Holt has been rector of St. Alban's since the beginning of April of this year. It is a parish that has had a tradition of sound teaching and liturgical practice.

The Christ Church congregation was originally in Cleveland in a district that had become largely Jewish. Finding that a move was necessary it was determined to go into the Shaker Heights area where the Church had not yet opened work. This rapidly growing suburban region offered an ideal field. New families were moving in, many with children, and Christ Church, after a settling-in period during the hard days of the depression, has been able to expand its work from year to year. Housed at present in a former Methodist Church which had been abandoned, Christ Church has developed an excellent local Church life. The Rev. Maxfield Dowell has been rector since the retirement of the Rev. Edmund G. Mapes two years ago.

To the west of Cleveland lies the city of Lakewood in which the Episcopal Church is represented by three congregations, Ascension Parish, St. Peter's Parish, and the Mission of the Advent. The two parishes have well equipped plants adequate in space and appointments. The three congregations are all essentially local groups serving the needs of their communities and operating programs suited to those local needs.

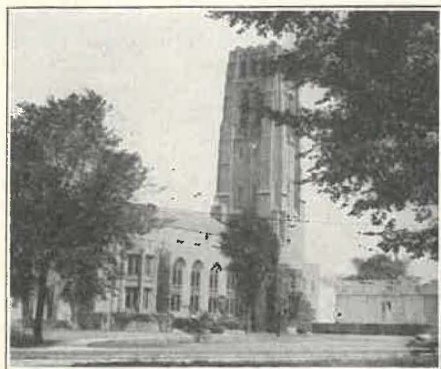
Cleveland has a large Negro population. The Church has excellent representation among them, both in the congregation of St. Andrew's Parish and in scattered membership in other parishes. St. Andrew's has



ST. JAMES': *Draws its constituency from a wide area.*

a well appointed church building that was erected some 30 years ago. It is under the leadership of the Rev. John C. Davis, until recently a member of the faculty of the Bishop Payne Divinity School. Fr. Davis is developing a program suited to the growing needs of his parish, and also giving a portion of his time to the work of Cleveland Church Chaplaincy Service at the City Hospital.

The other interesting work in a special field in Cleveland is that of St. Agnes' Mission for the Deaf. Now housed in the



ST. PAUL'S, CLEVELAND HEIGHTS:
Carries on a vigorous parish program.

old St. Mark's Church on Franklin Boulevard and under the ministry of the Rev. H. A. L. Grindon, this congregation has made progress during the past three years and is among the important work for deaf mutes in the whole Church, as well as in this province. The Rev. Mr. Grindon is also rector of the Church of St. Philip the Apostle on the south side of the city.

Other congregations within Cleveland serving the needs of their respective areas are St. Matthew's, St. Mark's, St. Luke's, and All Saints' Parishes on the west side. Across the city on the east side are the Church of the Holy Spirit, St. Mary's, Grace Church, St. George's and St. Stephen's. Each has made valuable contributions to the Church life of Cleveland.



ST. PHILIP'S: Ministers to the south side of Cleveland.

Protestant* Press Month

By DR. BERNARD J. MULDER

The amount and kind of mental food that is being fed to American people these days is almost staggering and terrifying. According to the latest figures, about 50,000,000 newspapers are being printed every day; 55,000,000 copies of weekly magazines come off the presses every week, and 95,000,000 copies of monthly magazines are circulated each 30 days. How many millions of books are published each year is not known, but it is known that at least just before the war, not less than 1,100,000 tons of paper were used for books annually.

Speaking to a corner pharmacist about his magazine rack, I learned that a large share of his magazine sales were of the detective, murder, and sexy variety. Estimated figures show that about 16,000,000 of the "horror" magazines were sold each month and 15,000,000 copies of the sex magazines are also sold each 30 days, with young people buying the larger share.

In contrast to all of this, the average weekly, monthly, and quarterly circulation of the church press, is 13,000,000, this being distributed over about 1000 periodicals. With so much reading matter which is utterly indifferent and so much which is definitely harmful, is

*Even more protestant than the rest of the Associated Church Press, THE LIVING CHURCH protested without avail this negative terminology. However, we feel that in spite of this misnomer we should cooperate in the objectives stated by Dr. Mulder.

it not high time that the responsible leaders of the Church get squarely behind that agency in the Church which will assist them in their God-given task of making a better people and thus a better world—the Church Press?

In this present critical situation, when men are face to face with the progressive paganization of all relationships, the Church Press and the editors thereof have a very distinctive task. The great peril of today is crowd-mindedness. Altogether too many people are passive copies of the current mind. Emerson said long ago, that the great mass of people do no creative thinking. They are continually swayed by the soapbox. Men who do not read do not think. Soon they become narrow-minded and see only small worlds. The reading man, on the other hand, is the mentally alert man. He is the key man in the crises. The Church paper, as it fosters and gives good reading, becomes in part responsible for the ideals, the standards, the convictions, and the visions of a people.

To this end, the spread of good reading, the Associated Church Press fosters Protestant Press Month and designates the month of October. Let all clear-visioned Churchmen combine in a campaign to utilize fully the high values of our Church Press. Let the editors and managers be encouraged in their promotion efforts to create for their papers larger opportunities for service to both Church and state.

St. Paul's Church, East Cleveland, and the Church of the Epiphany, Euclid, are both important centers of strong Church life. St. Paul's is one of the older congregations of the region and the Epiphany one of the newest. Housed in an attractive new church built in 1941, the Epiphany is building a good congregation in a new community that has years of growth ahead of it. This work is under the leadership of the Rev. Jerry Carpenter. The parish in East Cleveland has been served by the Rev. Gerald G. Clarke since 1928. Among other good works, they have sponsored a unit of the British Relief organization since the very beginning of the war.

No sketch of churches in the Cleveland area would be complete without mention of the Church of St. Christopher-by-the-River, Gates Mills. The congregation is comparatively new, but occupies one of the old churches of the Western Reserve which was purchased about 16 years ago and fitted up for liturgy of this Church. A large number of Church families from city parishes had settled on estates in the Chagrin River Valley. St. Christopher's has a valued place in the life of that little village on the bank of the Chagrin. The present rector is the Rev. J. Keeney McDowell.

At the other side of the county, beyond Cleveland Airport is the city of Berea.

In that community the Church is represented by St. Thomas' parish. Their small attractive church is located conveniently to the campus of Baldwin-Wallace College, a Methodist institution. Berea is growing at a tremendous rate because of the war industries in the region. Many of the newcomers will remain when the present emergency is over. It is a great opportunity for a well located church like St. Thomas' which has heretofore been the spiritual home of a minority group.

Of the other religious bodies in Cleveland, the largest group is the Roman Catholic Church. Cleveland is the seat of their Bishop, and they have a goodly number of large institutions and stately buildings. The Eastern Rite Churches are strong in Cleveland with some eight Orthodox parishes and about the same number of Uniate congregations of various languages and backgrounds. The Polish National Catholic Church has four congregations. Most of the various Protestant denominations have important representation in the city. Euclid Avenue Baptist Church, in which Convention sessions will be held, suggests the strength of that denomination in the city. The Methodists and Presbyterians each have a number of very large congregations with splendid church plants, beautiful churches and well equipped parish houses.

Shall There Be a Fixed Retiring Age for Bishops?

No!

By Spencer Ervin

IN GENERAL Convention of 1940 the Bishop of Southern Ohio wrote out and offered in the House of Bishops the following resolution, which after reference to and favorable report by the Committee on Amendments to the Constitution, was adopted by the House of Bishops, and subsequently by the House of Deputies:

RESOLVED, The House of Deputies concurring, that the following change be made in the constitution, and that the proposed alteration be made known to the several dioceses, in order that the same may be adopted by the next General Convention in accordance with Article XI of the constitution:

Amend Article II of the constitution by adding a new section to be numbered No. 7 and to read as follows: "Upon attaining the age of 72 years a bishop shall tender his resignation from his jurisdiction." [Jnl. pp. 256-257 shows the adoption by both Houses. I have been unable to find any reference to the introduction of the resolution but am credibly informed that this was as above stated.]

There is evidence that some of the bishops regret their action and intend to oppose this amendment when it shall come before them at Convention of 1943 for final adoption or rejection.

APPLICATION OF AMENDMENT

A preliminary matter requires disposition at the outset. To what bishops would the amendment apply if adopted? Would it apply (1) to bishops 72 years of age at the time the amendment should become effective, and to other bishops as they shall attain 72 years; or (2) to bishops as they attain 72 years, but not to bishops who at the time the amendment becomes effective have attained 72 years; or (3) only to bishops to be elected and consecrated after the effective date of the amendment, and not to any now in office? The proposed amendment does not by its wording indicate which of these possibilities is willed. It is therefore necessary to refer to general principles governing the interpretation of legislation. In the absence of a comprehensive body of canon law which states its own principles of interpretation we must have recourse to the secular law. There we find:

1. There is no general prohibition of retroactive legislation. The *ex post facto* laws prohibited by the Federal and State constitutions are criminal laws: laws which make a person punishable for an act not unlawful at the time it was done. Civil retroactive laws are not prohibited.

2. But retroactive legislation is not favored, and constitutional and statutory enactments ordinarily will not be applied retroactively.

3. An enactment is not retroactive merely because "a part of the requisites for its action is drawn from time antecedent to its passing," to use the phrase of Lord Denman.

The application of the principle in No. 3,

above, is sometimes baffling, but there would seem to be ground for arguing that the proposed amendment is not to be classed as retroactive even if given application to bishops who at the time it shall become effective may have attained the age of 72 years.

If then the proposed amendment is not to be classed as retroactive although its command is made applicable to persons who prior to its effective date had attained a certain status or character, all bishops of 72 years of age now in service will have to go out of service when Convention of 1943 closes. But how are we to learn what the proper interpretation of the proposed amendment, if adopted, may be? A joint resolution by the Convention of 1943 declaring the meaning of the amendment would not solve the difficulty, for Convention has limited itself by its constitution, under which amendments must be passed at two successive Conventions to become effective. Whatever meaning a given amendment may have cannot be declared by a joint resolution of one Convention without in effect transgressing the limitation just mentioned, for if a joint resolution of one Convention can declare the meaning of any constitutional provision, it can change its meaning, and so establish a one-Convention rule for the adoption of amendments. We have no constituted body authorized to declare the meaning of our constitution and laws. Our Church courts exist only for the trial of offenses.

Let us suppose that the meaning of the proposed amendment has in some manner become established to the satisfaction of all concerned, and that it is given one of the three meanings mentioned above. We then have the issue whether bishops should be retired at age 72, or at any other age which might be fixed.

It is evident that there are now in service, and are likely to be in service in the future, bishops of 72 years or more who are fully capable of performing their duties. And if the age limit were 70, or 68, this would be the case more extensively. Is it right to remove the effective with the ineffective? And is age the only cause of ineffectiveness? Are there not now, have there not been, and are there not likely to be, bishops younger than any age which may be fixed for retirement, who are ineffective? And are bishops the only group of clergy to which a retirement rule should apply? Does not any argument for the retirement of bishops at a stated age apply also to presbyters? The only difference between the two groups would seem to be in the larger sphere of activity of the bishop.

FINANCIAL CONSIDERATIONS

There occur cases, though perhaps not many, where senility blinds a bishop to the desirability of voluntary withdrawal. There are other, more frequent, cases where unwillingness to withdraw is due to financial need. The man who has been

receiving six, eight, ten or twelve thousand dollars a year, and who has been improvident or unfortunate, finds it difficult or impossible to retire on a pension of \$1,500, which is about the sum ordinarily available to him from the Pension Fund. Compulsory retirement at age 72, or at any other fixed age, may be helpful where senility has been the only cause of delay, but it may be cruel in other cases unless accompanied by a diocesan or a national retirement allowance.

Granting full force to these and other arguments against compulsory retirement at a stated age, however, they rest upon considerations of hardship to the persons affected, rather than upon the needs of the Church, which are also entitled to a day in court. The longer an ineffective bishop stays in service, the greater, and the more difficult to repair, is the injury to his diocese. If there is no other way of getting rid of him than by the imposition of an arbitrary age-limit, such an age limit should be imposed, and other steps taken to relieve financial distress, and to moderate or reduce other kinds of hardship. In such a situation the answer to the suggestion that presbyters should be included in any age-limit policy may well be: One thing at a time; bishops now; presbyters later. It is impossible, however, not to raise and discuss at this point a broader question: is there not some way of providing for the retirement of ineffective bishops irrespective of age, thereby furthering the work of the Church and escaping the objections to retirement at a set age? Yes, there is. The bishops themselves, as a body, have inherent power to remove any bishop for incompetence resulting in continuous injury to his diocese, whether it result from senility, native lack of capacity, sloth, or the kind of positive wrong-doing which today affords the only relief to a despairing diocese. Apostolical Canon LVIII reads (as translated in Fulton: *Index Canonum*, 1872, p. 99):

"If a bishop or presbyter shall neglect the clergy or the people, and not teach them religion, let him be suspended; and if he continue in negligence and self-indulgence, let him be deposed."

In the introduction to the work in which he prints, translates, and digests the ancient canons, John Fulton said: (pp. 44-45)

"We have seen in the present as well as in the previous chapters of this introduction the immense powers, spiritual, moral, and temporal, which were entrusted to the bishops of the primitive age; and if it seem at first sight that such powers were too great to be committed to the head of any body of free men, we must remember that the bishop was himself, in fact as well as theory, the executive and representative of an authority superior to his own. The episcopate of the whole world was held to be a unit to which, as to a never-dying College of Apostles, was committed the ingathering and safe-keeping of the Flock of Christ. Of this Sacred College every bishop in his parish was the representative. It was his duty to instruct his people in the doctrine that was held by all, to

strengthen them with means of grace enjoyed by all, to rule them upon principles approved by all of the episcopate. His government was therefore never meant to be a merely arbitrary or personal government; it was part of the charge of the undivided episcopate; and what he did, he did as the executive of its authority rather than his own.

"And as the power of the episcopate was exercised by one bishop over the people of one parish, so the bishops of every province, acting in their corporate capacity, exercised the power of their united episcopate over every bishop and every parish within their jurisdiction. When a see was vacant, no election by the people was sufficient to the installation even of a man who had already been elsewhere ordained and consecrated as a bishop. Jurisdiction over the see was inherent, not in the people of the see, but in the bishops of the province in which the see was situated; and no bishop might pretend to jurisdiction over any portion of the province who had not had jurisdiction given to him by the bishops of the province. Even when he had been validly elected, duly consecrated, and canonically constituted bishop of his see, they still retained the power to try him for malfeasance, to reverse his unwise judgments, and if need were, to withdraw the jurisdiction they had given him. The provincial synod, therefore, in which the bishops of the province assembled twice a year, was a real power in every parish. In it lay the true safety of the members of the Church against attempted usurpation or injustice by the bishop; and in it, too, lay the safety of the Church against corruptions of her doctrine; for it was one special purpose of these frequent synods that the bishops might make mutual examinations of each other as to purity of doctrine."

The Joint Commission on Strategy and Policy has considered, and in its forthcoming Report to General Convention of 1943 will mention,* a proposal for action by the bishops of the American Church to relieve dioceses governed by infirm or incompetent men. Should such action be provided for, compulsory retirement for age would not be needed.

*AUTHOR'S NOTE: The printed report of the Commission, published since the above article was written, shows no such proposal as the concluding paragraph mentions. But there was one, and the Commission adopted it. The resolution considered and adopted by the Commission for submission to General Convention was arbitrarily dropped from its report by a drafting committee of three, two of whom were bishops, meeting after the Commission had adjourned *sine die*. Here is the dropped resolution as it appears in the typed Minutes of the Commission's meeting of February 11 and 12, 1943, duly mailed to members of the Commission by its secretary:

(February 12, from page 5) Resolutions of the Committee on Promotion and Missionary Education. Bishop Mitchell, chairman, reporting on the subjects referred back to his committee, . . . moved the following resolutions:

(From page 7) III. Concerning . . . 2. Ineffective Bishops.

2. WHEREAS the work and development of a Diocese are retarded when its Bishop is ineffective; therefore be it

RESOLVED: The House of Deputies/Bishops concurring, that the Committees on Constitution and Canons be instructed to present to this Convention legislation providing that the Standing Committee of a Diocese or the Council of Advice of a Missionary District may, for cause, lay before the Presiding Bishop and a Committee of the House of Bishops, in writing, a statement with respect to the ineffectiveness of the Bishop of said Diocese or Missionary District, the Presiding Bishop and Committee to investigate the facts and report to the next meeting of the House of Bishops for definitive action. *Carried.*

Fourteen members of the Commission were present, the Minutes indicate, when the above resolution, presented by a sub-committee, was adopted by the Commission.

Compulsory Retirement? *Yes!*

By the Rev. Francis C. Hartshorne, D.C.L.

ONE OF the most important matters to come before the General Convention, and probably one of the few to be decided at that short session, will be the passing finally upon the proposed constitutional amendment approved at the last convention making retirement compulsory for bishops at age 72.

That this proposition, which we believe originated in the House of Bishops, should have received the approval of both Houses three years ago shows the existence of a strong conviction that such a limitation on a bishop's tenure of office is necessary. And well might there be such a conviction in the minds of informed Churchmen. The Pope was recently quoted in the newspapers as denouncing "those who dare lay the fate of an entire nation into the hands of a single man." Yet that is, to a very large extent, what happens to a diocese when a man takes office as its bishop. For there is then placed in his power alone the decision of two matters of extreme importance to the welfare of the Church in the diocese: 1. Whether or not and when he shall give up the office when, because of advanced years or infirmity of any kind, he becomes less able than he was to function as administrator and leader; 2. Whether or not the diocese shall be allowed to secure additional episcopal care through the election of a coadjutor or suffragan, or both. That means that at all times and under any conditions the bishop shall be the sole judge of two things, what the best interests of the diocese require, and of his own ability to properly care for those interests. This makes him judge and jury in his own case and gives him a combined power that should not be entrusted to any human.

CONFLICTS

There are those who will say that it is quite safe to put such power into the hands of a bishop because he is a consecrated man. Unfortunately for that theory, experience has proved many times that it is quite unsafe to do so, something which the bishops themselves apparently realized three years ago. It has happened often in the past, and will continue to happen if this measure does not become law. A diocese may be almost a unit in believing that its bishop is no longer able to perform properly the many duties of his office and therefore should resign or at least be agreeable to election of an assisting bishop, and yet the bishop may resist the desire of the diocese in both respects and insist for years in being a dog in the manger. Were it not exceedingly invidious to do so, "horrible examples" of the above as having happened, and as happening now, could be given. Such things are inevitable, because bishops are made out of human beings, and to hold on to positions of power and dignity and emolument, and to be disinclined to share with any other powers long exercised by oneself alone is a temptation which only exceptional men in advanced years are able to do resist. There comes a time in the life of the average man when he is

no longer mentally or morally capable of estimating, "evaluating" as the expression now is, the manner in which he is performing the duties called for. He may have gradually gotten into the habit of avoiding those decisions and duties which he has found difficult or uncongenial, until he has ceased to include them at all among his duties, and yet think he is doing all he should. He may come to think and feel, as some people do, that the only work of a bishop is to go round the diocese laying hands on youths and adults and occasionally ordaining clergy. Being able to do that he may think that all is well, while the diocese, without inspiration or leadership from its diocesan, suffocates, and waits and sighs for one who may speak to them that they go forward.

It is the combination of the two powers above described that is the danger and that, under present conditions, not seldom comes near spelling disaster. Secular corporations have learned all this some time ago, and have devised a plan for solving the problem by making their presidents chairmen of the boards, thus securing for them *otium cum dignitate* and for their enterprise new and competent leadership and administration. And as their officers are elected annually, it is the boards and not the presidents who determine if and when the change shall be made. Probably such a device is impossible in the Church.

TWO REMEDIES

There are two ways of remedying this weakness in our organization. One is the way approved by the last Convention, of ending the term of office of a bishop at a fixed age. Undoubtedly, in exceptional cases, this might mean some loss to a diocese and the Church, but the certain gain would far outweigh the uncertain loss. Another way would be to deprive the bishop of the power which he now has of nullifying any desire on the part of the people of the diocese and of the members of his convention for a coadjutor or suffragan. The canons now provide that the consent of the Bishop is necessary before a convention can elect a coadjutor and, in the case of a suffragan, the initiative must always be the bishop's. So long as bishops have that power many of them will use it and rebuff all efforts to induce them to consent. If their tenure of office is limited, as proposed, having such power will not be so dangerous as it is now, because the time will come when the diocese will leap to burst its chains. But if the amendment does not carry and bishops may hold on as long as they live or please, something should be done to take away their power to be canines in diocesan mangers. That could be done by appropriate alterations in the canons, and without any constitutional change, and could be done at one convention. But it would be difficult to frame such a provision and it might lead to undesirable conflicts between a bishop and his convention. The clean surgery of the proposed measure is the most merciful and effective.

More General Convention Problems

ADMINISTRATIVE problems are not as colorful as problems of the Faith and the moral life of the Church, and public discussion of them often takes a back seat while doctrinal controversy rages. Yet a series of interlocking problems on the Presiding Bishopric and the episcopate awaits action by General Convention. The Convention's decisions on these questions are bound to have a profound influence on the Church's life for many years to come.

Logically, the consideration of these interlocking problems proceeds in the following order: (1) Ratification of the Constitutional amendment requiring bishops to retire at the age of 72; (2) Consideration of the Presiding Bishop's see; (3) Ratification of the amendment providing for the establishment of a see for the Presiding Bishop; (4) Deciding whether or not to amend the canon requiring the Presiding Bishop to retire at the age of 68.

RETIREMENT OF BISHOPS

THE PROBLEM of the compulsory retirement of bishops is one requiring careful thought. Many bishops well past the age of 72 have been, and still are, carrying on more effectively than many a younger man. A Bishop who realizes his need of assistance can resign or ask for a coadjutor or a suffragan, and can assign to the former practically his whole burden. Yet, unfortunately, the case is not exceptional in which a bishop does not realize that his strength is waning and his keenness becoming blunted. He refuses to ask for assistance or to resign, and the spiritual and physical condition of his diocese begins to deteriorate.

A bishop who is still able to do effective work would not, we feel, be placed in enforced idleness by his resignation. A retired bishop's powers, as a matter of fact, are not dissimilar to those held by the apostles themselves. He deliberates and votes in Church councils. He holds a sway of love and respect unencumbered by any temporal considerations over the hearts of many Churchpeople. His authority springs only from his

being one of Christ's witnesses, and is as small or as great as his witness is real.

On the other hand, a bishop whose powers have begun to fail is a pitiful figure. His administrative work becomes poorer, his people's respect diminishes, and he becomes aware of whisperings and discontent behind his back. His diocese becomes disunited and disorganized, and it may be many years before it recovers.

We give space in this issue to two articles which deal with the proposal from opposite points of view. Both articles are worth serious consideration, but we must confess that Dr. Hartshorne's seems to us to present the better case. The proposal that a bishop be brought to a sort of trial for the crime of growing old, advanced by Mr. Ervin, seems to us to be so harsh that a diocese would endure much unnecessary mismanagement before it would invoke such a proceeding.

THE PRESIDING BISHOPRIC

THE JOINT Committee on the Presiding Bishop's See, as reported some weeks ago, is proposing that the Presiding Bishop have no see. Its recommendations, briefly, are these: (1) The Presiding Bishop shall resign his diocese upon taking office; (2) He shall have a seat in the Washington Cathedral by virtue of his office, and an official residence upon the cathedral grounds; (3) He shall receive a retiring allowance of not less than one-half his salary as Presiding Bishop. The committee reports that the necessary assurances of cooperation have been given by the chapter of the Washington Cathedral.

It appears that the clarification of the Church's mind about the office of the Presiding Bishop is not yet complete. The last Convention, moving in the direction of establishing a definite primatial see, adopted a constitutional amendment providing for one. The Committee on the Presiding Bishop's See apparently feels that the problems of establishing such a see are too great for immediate solution, even though the current vacancy in the see of Washington suggests a hopeful line of approach. We are in doubt as to the desires of the diocese of Washington in this matter, but presumably the deputation from that diocese will make the diocese's position clear.

In the meantime, the gracious offer of the Washington Cathedral Chapter (reported in detail, L. C., August 22d) to make the Washington Cathedral primarily the seat of the Presiding Bishop should undoubtedly be accepted.

It has been pointed out that the Lambeth Conference consists only of bishops with territorial jurisdiction; but, as the Archbishop of Canterbury observed in a letter to the Commission on Strategy and Policy, it is exceedingly unlikely that the Lambeth Conference would exclude the Presiding Bishop of the American Church even if he had none. Nevertheless, the only body able to give official assurance on this important point is the Lambeth Consultative Committee, which has not yet had time to consider the question.

It is of the most immediate importance to relieve the Presiding Bishop of all diocesan administrative duties, if the Church is to continue to expect him to do a full-time job as its primate. On the other hand, we fear that the proposal

Today's Gospel

15th Sunday After Trinity

"NO man can serve two masters." It is so easy to think we can! We try to obey God and at the same time attend to business, but unconsciously, perhaps, try to keep these two apart. We all have many concerns that seem to be, and are, important. We give service as to a master to necessary things of life: business, school, home duties, obligations, even church work. The tendency is to concentrate on these and forget God, and then at other times to come to church and pay attention to God, being less successful than in forgetting daily cares and duties. Does it worry you when your worship of God is distracted by thoughts of your business? Try serving one master, God. Let Him direct you in your work and responsibilities, let Him be your Master in everything, let God be Master in all you do and are.

of the Committee on the Presiding Bishop's See will satisfy few. It would be better to let the Presiding Bishop retain his diocesan title and require the election of a Coadjutor who will undertake the full load of diocesan administration. The present canons provide for this, although on an optional basis. At a later date, a particular see for the Presiding Bishop could be established. This probably cannot be done by the 1943 Convention, because essential preliminary negotiations have not been conducted.

Looking to the future establishment of a particular see for the Presiding Bishop, we believe that it would be appropriate for the Convention to ratify the constitutional amendment giving General Convention power to establish such a see and to provide for an auxiliary bishop.

In the meantime, it has been pointed out that the present canon on the Presiding Bishop's retirement age does not fit well with the proposed constitutional amendment on the retirement of bishops. The Presiding Bishop must retire at

felt that a Presiding Bishop should not continue in office past 70. If it is felt that the maximum possible age—75—is too great, the retiring date might be made by the General Convention nearest (whether before or after) his attainment of the age of 72.

In all this discussion, it is important to consider the qualifications of the present holder of the office only as an illustration of the general principles involved. Bishop Tucker obviously has suffered no diminution of his powers, and has won the love and confidence of the whole Church. If he is typical of Presiding Bishops, the retiring age might well be advanced. If he is exceptionally vigorous, it should not be, since the Church would forever after be embarrassed by a venture of fitting its laws to men, instead of vice versa.

PRAYER BOOK QUESTIONS

A REVISED and thoroughly tested Lectionary is being offered for adoption by General Convention. It appears to have met with general acceptance and is uniquely the product of the whole body of clergy, for it has been developed by actual use. The Lectionary is accompanied by an order for reading the psalms which has not been subjected to the same thorough testing and was not authorized by any of the three General Conventions which authorized continued experimentation with the Lessons. In this proposed arrangement, the monthly reading of the complete Psalter is abandoned, and portions of some of the psalms are omitted. It is unfortunate that the Commission has woven this tentative experiment with the Psalter so inextricably into its well-conceived proposed changes in the Lessons.

The Liturgical Commission also proposes a new and "systematic" revision of the Book of Common Prayer, to be presented to the Church for study on the fourth centenary of the Prayer Book of 1549. Undoubtedly, if the proposal is adopted, the Convention will appoint a special Commission on the Revision of the Prayer Book, as it did in preparing the 1928 Book. (Similarly, the new Hymnal was prepared not by the Commission on Church Music, but by a special Hymnal Commission.)

CHRISTIAN UNITY

BY FAR the most hotly debated issue to come before General Convention is that of the unity proposals. Yet much of the public discussion of them has tended to suggest that the issues presented in the majority and minority reports of the Commission are other than they really are. Neither side is proposing that unity negotiations be terminated. Neither side is proposing that the two Churches unite immediately. Both proceed upon these two broad principles: (1) The two Churches should continue to explore all possible means of achieving organic union; (2) No final action should be asked of this Convention.

Yet there are very serious points at issue between the majority and the minority of the Commission; and it is significant that the majority has failed to propose any clear-cut action by the Convention on the basis of those points. In the body of its report it asserts that the teaching of the Church about the episcopate, the diaconate, confirmation, and the priesthood itself are not to be of authority in the proposed united Church—although, it adds, "retention on the part of our Church of our full heritage is not barred, nor the championing of convictions regarding elements in it, so long as these are not maintained as walls of exclusion in the larger

THE LIVING CHURCH FAMILY DINNER

THE LIVING CHURCH invites all its friends—bishops, clergy, and laypeople who will be in Cleveland during General Convention—to come to our family dinner on Thursday evening, October 7th, from 6 to 8, in the Lattice Room of the Hotel Statler. Tickets may be purchased for \$2.50 at THE LIVING CHURCH headquarters, 2024 East 22d Street, just across 22d Street from Trinity Cathedral. Lt. Clifford P. Morehouse, our editor-on-leave, will be the speaker. If you are planning to be with us, will you please pick up your ticket as soon as possible, so that we may know how many to plan for?

the General Convention next after his attaining the age of 68; bishops must present their resignations when they attain the age of 72. A theoretical case could be made out for the necessity of having a younger Presiding Bishop than diocesan bishop; nevertheless the two dates conflict. If the Presiding Bishop retains his diocesan title, he must return to his diocese for four years after perhaps six, nine, or twelve years of absence. If a man in his sixties is elected Presiding Bishop, he is faced with the strange option of continuing for, say, eight years as a diocesan bishop or accepting the Presiding Bishopric and retiring in four!

Indeed, some of the Church's canonists doubt the legality of electing a Presiding Bishop at this Convention. The constitution says that the election may take place when there is a vacancy in the office. The canons say that the Presiding Bishop holds office until the January 1st following the Convention.

All these questions could be solved by two steps; (1) amending the canon to provide that the Presiding Bishop shall retire at the same age as diocesan bishops; (2) amending the constitution to provide for the election of a Presiding Bishop at the Convention preceding the expiration of his predecessor's term of office. If a primatial see were to be established, it might be necessary to elect the new Presiding Bishop as the Coadjutor of that see so as to do all "decently and in order."* The canonical amendment could be effective immediately. The constitutional amendment could take effect upon its ratification in 1946.

Such action should not, of course, be taken, if it is definitely

*It was ruled in 1937 that a Bishop cannot be elected to a see which is occupied.

fellowship." The only thing this can mean is that any belief whatever about these fundamentals of the Church's order will be reduced to the level of "pious opinion." Similarly, the chairman of the Commission in the 1940 report of the Liturgical Commission makes this statement, "A future revision of the Prayer Book may ignore the principle of uniformity which now guides all our legislative action. Certainly in any achievement of organic unity with another Church, such as the Presbyterian, we cannot expect to hold to this principle of uniformity in the way in which it has dominated the thought and action of the Anglican communion since the Reformation. It is probable that for such a service as that of the Communion we shall desire to go no further than to suggest the main structure and certain essential elements for its conduct."[†]

But what the Convention is asked to vote on is no clear-cut departure from the Anglican position such as these, but a preamble mentioning certain undefined "implications," leading up to a resolution which merely continues the Commission and authorizes it to continue negotiations. The majority report does not dare to ask for direct approval, but seems to hope for ambiguous action which it can later interpret as approval.

By contrast, the minority report asks the Church to swallow a bitter pill. It discerns in the majority report a tendency to smooth over difficulties with mere words from which the intellectual content has largely been extracted, and a willingness to let important elements of the Church's faith and order be quietly set aside in the interest of "the larger fellowship." The minority report recognizes this "least common denominator" Christianity as a weak and meaningless thing, incapable of winning souls or influencing human affairs. Accordingly, it asks the Convention to recognize the fact that the present Commission has strayed far from the path and to re-appoint it with new membership "which shall be more representative of the whole Church."

LET it be emphasized again that the Church is fully committed to a policy of seeking union with other Christian bodies, including the Presbyterians. Our Lord's prayer for unity, the Chicago-Lambeth Quadrilateral, and the very nature of our belief in the Church as the body of Christ lay imperatives upon us beside which the Declaration of Purpose is comparatively unimportant. Both majority and minority of the Commission are fully agreed on this point, as is the Convention itself.

Perhaps the most significant approach toward organic unity is the Faith and Order movement, in which the vast majority of Christendom outside the Church of Rome is developing a deeper understanding of the various contributions of the several communions to the life of the Church and slowly approaching a common mind.

The Faith and Order principles are basic to any Christian reunion worthy of the name; among them are these: We are one in Christ, and as we draw closer to Christ we draw closer to each other. No Church may rightly deny the means whereby the Holy Spirit works in it, as a means of achieving unity. Similarly, no Church may rightly deny the means by which the Holy Spirit works in other Churches.

It is obvious to the most casual observer that the Presbyterian Church does not have the Catholic priesthood. Presbyterians know it well. They have, in the past, denied the reality of such a priesthood, and their approach to the

Holy Communion is predicated on this denial. In Presbyterian Church life today, the Holy Communion is not considered an important means of contact with God. It is obediently observed as a rite commanded by Christ. But its meaning and function in Presbyterian Church life are quite different from its meaning and function in Episcopal Church life. That is why it is celebrated frequently in the Episcopal Church and seldom in the Presbyterian Church.

Surely, the duty of our Commission, along the lines laid down by Faith and Order, was to commend the values that our Church finds in the Communion to our Presbyterian brethren; to say that we have found that the adequate celebration of the rite requires the things which our Church sets forth as necessary—a priest, a liturgy containing certain clearly defined elements, bread, and real wine. And further, that the devotional life of our Church, centering in this great moment of contact between time and eternity, has found that certain things, such as kneeling and fixed prayers, are of great value to the adequate celebration of the service.

The most extreme Anglo-Catholic and the ordinary Presbyterian hold much the same belief about the nature of the Presbyterian Communion service. Neither believes that the "Light of Light descendeth from the realms of endless day" to the Presbyterian Communion table. No matter what definitions are brought forth from older formularies, Presbyterian Church life has gravitated away from the Holy Communion, while Episcopal Church life has gravitated toward it. This is a profoundly significant trend, and it has not been faced or even suggested in the unity negotiations.

On the other hand, there is a well-nigh sacramental use of the Bible in the Reformed Churches which is a real means of contact between man and God. To the average Episcopalian the Bible is not particularly holy. To the average Presbyterian it is. We could gain incomparable spiritual riches from coming to understand their humble, devout reading of the Word of God in the spirit of faith—and this does not require a foolish suspension of the critical faculty.

But instead of contributing to each other the riches of our separate life, the Commission proposes that each Church eliminate from its life whatever is not found in the other Church's. This is the precise opposite of the Faith and Order approach, and it is destined to produce a Church with a weaker hold on God than either of the two parent Churches.

The result of the Commission's proposals has been a shocking rise of the spirit of contention within the Church itself. Trusted deputies to General Convention of many years' service have failed of reelection because the dioceses did not trust their vote on the unity proposals. All the harsh names for theological opponents have been dusted off and hurled at each other by both sides. Quantities of energy that might better have been spent in any one of a dozen more fruitful fields have been devoted to articles, letters, speeches, and arguments of which the only fruit is new disunity within the Church. The Church press, for one close-to-home example, has had to devote many pages to reports of these contentions while the problems of missions, of religious education, of Christian world order, have had to take second place.

Is it not the part of wisdom for those who are charged with conducting unity negotiations to preserve the unity that already exists before embarking on new ventures in union? The Commission has forfeited, we feel, its representative character when all it can offer is proposals that do violence to the faith of a sizable proportion of the Church. Even if that proportion were a minority, which is scarcely probable, the strategy of the Commission would stand convicted of

[†]We trust that this is not what is meant by "systematic revision" in the Liturgical Commission's 1943 report.

ineptness. It has failed to stand firmly on the mutually agreed foundation stones upon which Anglican unity is built. It has become the representative of only one part of the Church, when its duty was to represent the whole Church.

THE MILITARY JURISDICTION

WE ARE informed that the Army and Navy Commission will meet in Cleveland just before the Convention, and will issue a report more up to date than would have been possible if it had been prepared long in advance. Like the National Council, which will meet similarly, the Army and Navy Commission is engaged in continuous work which necessitates the presentation of a last-minute report.

We regret that this arrangement prevents us from publishing the Commission's report in this issue. It may well be that the Commission is ready to recommend the establishment of a military jurisdiction with a full-time Bishop for the armed forces. On the other hand, it may be that the Commission, absorbed in the details of its tremendous practical services to chaplains and dioceses, has not had time to survey the needs of the military field as a whole and recommend appropriate action.

During the First World War, the Church was similarly unprepared for the tremendous call on its service. The then Presiding Bishop, Bishop Tuttle, appointed a War Commission under the chairmanship of Bishop Lawrence of Massachusetts, which made arrangements for weekly celebrations of the Holy Communion in all the larger camps, in many cases provided voluntary chaplains. It sent Brotherhood of St. Andrew men under a coöperative arrangement with the YMCA to gather Churchmen together, "holding them to their religious habits." It sent the Bishop of Western Michigan to France, to "show the boys and men that the Church follows them with sympathy and help." The Bishop of Erie, who was in France as a chaplain, was commissioned by the Presiding Bishop to meet chaplains, officers, and men. The War Commission set a figure of \$500,000 as the amount needed for its work. In addition, it provided the chaplains with material needs, appropriated funds for strengthening diocesan work, developed a card catalogue system in the headquarters of the several dioceses to keep track of the men in service, and coördinated the work of the various Church organizations with special services to offer, such as the Social Service Commission and the Church Periodical Club.

In those days, the entire Army and Navy totaled about a million and a half men, and of Episcopal Church chaplains there were 107 in the army, 25 in the navy, and 57 in the Red Cross. The Commission arranged for the appointment of 172 civilian chaplains to bring the Church's ministrations to places where there was no Episcopal Church chaplain.

Faced with a much larger army and navy, and a greatly expanded chaplains' corps in both services, the present Army and Navy Commission is doing a work of about the same size as the former War Commission. A Commission can hardly carry more. In fact, its burdens of caring for the chaplains of the armed forces preclude the possibility of its undertaking a sizable program of civilian chaplaincies like that of 1918. General Convention did not meet during America's participation in the last war, and the War Commission went out of existence with its first report. It was clear that the size of the armed forces would be swiftly reduced, and the number of chaplains in active service was soon down to a scant dozen, in a proportionately tiny military establishment.

But this is a longer, harder, bigger war. The Church's

young manpower has to a much greater extent disappeared into the military services, and a large proportion of it is going to stay there for a long time. The stop-gap measures that sufficed in 1918 do not suffice today. The work now needs the full-time care of a bishop, and a definite canonical set-up, to bring the Church's teaching and sacraments to the young men of the nation. Churchmen with "P" on their dog-tags are marched off to preaching services where they cannot kneel to pray, do not have confidence in the teaching they hear, and generally meet acute discomfort instead of religious inspiration. Some have chosen to sail under the "Catholic" label, and they in turn are dissatisfied with a whispered service in a strange tongue. There are those who, forced into one system or the other, become acclimated to it and lose contact with the Church's life.

It may not be possible in every case to provide these men with the Church's service. But it is possible, we are sure, to provide them with a part in a well-knit episcopal jurisdiction which is clearly doing all it can to bring the Church to them. Proper records of Churchmen in military service will mark a great forward step. Quiet negotiations with military authorities can accomplish much. Systematic use of civilian chaplains can accomplish more. Diocesan army-navy commissions, provided with really adequate information about Churchmen within their area, would find their usefulness increased a hundredfold.

Thousands of Churchmen, hundreds of chaplains, await the decision of General Convention. Shall the full ministry of the Church be brought to them with sufficient funds for effective work? Or shall action be deferred until the opportunity is largely past?

A New Home for the Memorial Library

FOR some years, THE LIVING CHURCH office has housed the Frederic Cook Morehouse Memorial Library, a superb collection of books on religion and related fields, as a memorial to Mr. Morehouse, editor from 1900 to 1932 and father of the present editor. The library, based on Mr. Morehouse's own collection, has been increased by gifts and purchases, and has been available as a reference library for interested persons.

However, it was impossible for the Morehouse-Gorham Company to engage in the systematic purchase of new books necessary to prevent a library from growing obsolescent; and, located in the office of a business firm, it was not used as freely as a library ought to be. Accordingly, the directors of the company offered the entire collection (with the exception of certain reference books) to the Milwaukee Public Library, and the offer was accepted.

The collection continues to be a memorial to Mr. Morehouse. Each volume contains a bookplate identifying it as a part of the Frederic Cook Morehouse Memorial Collection (although, properly, the books are distributed on the public library shelves under their appropriate subject). A shelf list of the entire collection will be available for reference.

Although we regret the departure of the memorial from THE LIVING CHURCH office, we recognize the fact that it is already receiving much more use, and that accordingly it is a much more effective memorial to Mr. Morehouse. His keen interest and prominence in the affairs of the city of Milwaukee make it especially appropriate that the library be used to increase the service of the city's public library. We hope that Churchpeople will help maintain the memorial there as they have here.

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Church Days in Ohio

By the Rev. Gerard F. Patterson

FIVE generations have come and gone since the first settlement of the white man in Ohio. About 1788 Marietta and Cincinnati were founded on the Ohio River. In 1796 the Connecticut Land Company began a survey of territory along Lake Erie known as the Western Reserve. The site of Cleveland was surveyed by a company under the direction of an Episcopalian clergyman named Hart, who during his brief stay performed a baptism, a burial, and a marriage ceremony.

The first clergyman of the Episcopal Church to preach in Ohio and minister regularly was the Rev. Joseph Doddridge, and we have a record of his ministering in southeastern Ohio with great devotion and success. Another devoted missionary, James Kilbourne, came from Connecticut and established a work of the Church in the center of the state of Worthington, and Worthington became, so to speak, the Plymouth Rock of the Church in Ohio. Many outstanding clergymen, full of missionary zeal and enthusiasm, came from one quarter and another and made distinct contributions to the work. Particularly notable are Dr. Doddridge, Kilbourne, Roger Searle, Abraham Bronson, and Jackson Kemper. The work of the Church was seriously handicapped by the scarcity of clergy, the difficulties of travel over such wide territory, the rigors of the climate, and the general attitude of the people toward religion. Here and there, of course, were strong Christian characters among the laity and the validity of the cause of Christ is attested by the difficulties overcome.

In the spring of 1817 a clergyman from Connecticut came to Ohio. He was a man with a burning zeal for the missionary cause. He had heard much about Ohio and felt that he knew Ohio's needs. Philander Chase, with his intrepid zeal, secured the permission of the General Convention which met in 1817 to organize a diocese of Ohio. A meeting for that purpose was held in Columbus in 1818 and Philander Chase was duly elected the first Bishop. The first years of the diocese are so tied into the history of Bishop Chase that one might say that his story was the story of the Church. He came to Ohio from Connecticut after a varied Church experience. Possessing the true spirit of the pioneer, he travelled, preached, organized churches, invested in real estate, and visualized the opportunities of the Middle West.

BISHOP CHASE

Philander Chase was consecrated Bishop at St. James' Church, Philadelphia, on February 11, 1819, by Bishop White, assisted by the Bishops of New York, New Jersey, and Maryland. On the following day he mounted his horse and set forth for Ohio, crossing the mountains of Pennsylvania in mid-winter. He stopped along the way and preached at several towns and baptized children, thus in some degree re-

paying similar services that had been rendered to Ohio in the past by Pennsylvania clergymen. Many of our earliest parishes on the Western Reserve and in Eastern Ohio were far from the main road. A minister who could not ride a horse would have been of little service in those days. Within six months after his consecration, this hardy and consecrated man had traversed the length and breadth of the state, 1,300 miles of the distance being on horseback. Little wonder is it that the diocesan committee on the General Convention should adopt a picture of Bishop Chase on horseback as a trademark on all our publicity. Many a broken bone and many a sprained joint the Bishop suffered because of falls from his horse. He was a man of great weight and the outrageous character of the roads caused him much difficulty.

Bishop Chase has been described as being vastly imaginative and highly emotional. He was very quick in his judgment and thenceforth with him it was "Thus saith the Lord." He could not change and no one could change him when a purpose was thus formed and those who did not agree with him seemed in his eyes to oppose the counsel of God. His attitude under such circumstances was often wrongly interpreted. Men thought him self-willed and arrogant, but they did not understand him. No man ever more completely submitted his will to what he thought to be the will of God than did Philander Chase, and no man ever walked more humbly with God.

The great burden on the heart of Bishop Chase was the scarcity of clergy. The fields were white unto harvest but the laborers were few, and the history of that day has oft repeated itself in this as well as in other dioceses.

Because of the great scarcity of clergy, Bishop Chase soon realized the need of having in Ohio an institution of learning where "sons of the soil" could be trained for the ministry. Having failed in his efforts to get help from the Church in the East, the Bishop decided to embark on a bold undertaking. "I will apply to England for assistance," said he. His plan was looked upon askance in Ohio and was bitterly opposed by powerful Church leaders in the East. Many of the bishops in the East felt that the General Seminary which had been established in New York was sufficient to take care of the demands from the West, but Bishop Chase was not to be thwarted. "His opinions once made up," said one of his clergymen, "became principles of action."

He sailed for England in October, 1823, and succeeded in raising about \$30,000. Among those who contributed generously to his project were Lord Gambier, and Lords Kenyon and Bexley, Lady Rosse and Hannah More. The establishment of Kenyon College in 1824 was the result. The massive stone walls of "Old Kenyon" at Gambier, reared under the personal direction of the Bishop, still stand an en-

during witness to the dauntless spirit of him who gave them rise.

Unfortunately differences between the Bishop and the Kenyon authorities arose and the Bishop felt compelled to resign, not only as head of Kenyon College but also as Bishop of Ohio. After the year of his resignation, 1831, the Bishop moved to Southern Michigan where he remained until 1835 and was then elected by the newly created diocese of Illinois as its first Bishop.

The State of Ohio, and particularly the Church, owes a great deal to the enthusiasm and the dominant personality of Philander Chase.

BISHOP McILVAINE

Bishop Chase was succeeded by Charles Pettit McIlvaine, who was elected the second Bishop of Ohio and consecrated in October, 1832. While Bishop McIlvaine's work in Ohio was not of the special type of virility as that of Bishop Chase, his ministry was supreme in all matters of the College and the difficulties encountered by Bishop Chase were eventually ironed out. Bishop McIlvaine visited England and obtained gifts in considerable amount and with these Bexley Hall and a couple of other buildings were erected. Substantial gifts were received from parishes and individuals in the East and these were given largely for building the fabric of Kenyon College and assisting here and there in the work of parishes. Bishop McIlvaine, a young, handsome person and very eloquent, was everywhere listened to by throngs with whom he made friends, not only within but also outside the Episcopal Church. Within a year after his consecration he had visited every part of the diocese and in 1836 he reported the number of clergy as being 46. Since 1832 20 new churches had been built and consecrated and 24 new parishes had been founded in the same time. These were years of more or less financial prosperity in Ohio, as well as being years of peace and harmony in the General Church throughout the country. Of the 52 priests and deacons named in the clergy list of 1839, 19, or more than one-third, had received theological training at Gambier. The days were those of great prosperity and reflected the glory of the hard work that had been done a quarter of a century before.

As early as 1850 a movement was made towards dividing the diocese and this brought a good deal of controversy. There were some who felt that the diocese should be divided into five parts. Bishop McIlvaine's health was much undermined and in 1859 his request for the election of an assistant was granted and Dr. Gregory Thurston Bedell, of the Church of the Ascension, New York, was elected. The election of Dr. Bedell was in the highest degree acceptable to Bishop McIlvaine

CHURCH CALENDAR

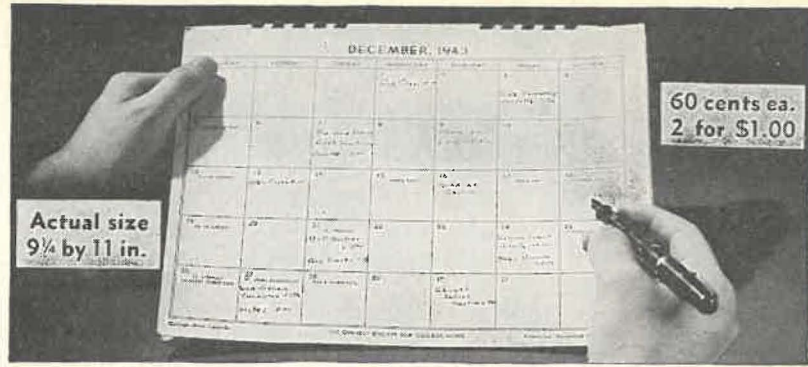
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3. Fifteenth Sunday after Trinity.
10. Sixteenth Sunday after Trinity.
17. Seventeenth Sunday after Trinity.
18. S. Luke. (Monday.)
24. Eighteenth Sunday after Trinity.
28. SS. Simon and Jude. (Thursday.)
31. Nineteenth Sunday after Trinity.

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and he stated in his convention address in 1860, "If you had consulted my mind, and thought only of my desires you could not possibly have elected more entirely according to what I wish for myself and for the best interests of the diocese." The newly elected Bishop was most enthusiastically welcomed by his senior. Bishop McIlvaine turned over to Bishop Bedell a well-organized diocese and one that was thriving from end to end.

CIVIL WAR

The Church in Ohio passed through the years of the Civil War under the conservative guidance of the two Bishops, and Bishop McIlvaine in his convention address stated: "Our duty is steadily, bravely, earnestly to sustain our government and its ministration in the use of all lawful force to preserve the integrity of the Union." That duty has been done with wonderful steadfastness, bravery and earnestness.

From 1859 to 1873 Ohio had two Bishops whose minds were in perfect harmony. It is true that during those years the Bishops had occasion to lament the frequent changes of the clergy. The great West was being opened up and it was natural for it to look to the older dioceses for clergy supply.

In 1866 and 1867 the health of Bishop McIlvaine and also of Bishop Bedell made it necessary to plan for a change in the episcopal supervision. Ohio was a large state and the Church work meant a large diocese. Many plans were made and submitted for convention consideration. In January, 1873, Bishop McIlvaine made a trip abroad and on the 12th of March death came during a short journey to the Continent. The body was returned to New York and the burial took place at Clifton near Cincinnati.

DIVISION OF THE DIOCESE

To the convention of 1874, meeting in Gambier, Bishop Bedell submitted his opinions on the subject of the division of the diocese. Many fantastic plans were considered and found impossible. When the matter came to a vote on a resolution to divide the state into two dioceses this prevailed. The division was made which now stands, and Bishop Bedell gave his consent and chose the northern diocese as his, making Cleveland his ecclesiastical residence.

The primary convention of the southern diocese was held in Columbus in January, 1875. The Rev. Thomas A. Jaggard, a man of sterling qualities and vigorous preacher, was elected Bishop. In dividing the state into two dioceses great care was taken that they should be as nearly as possible of equal strength, both financially and in number of communicants.

Bishop Bedell thus became Bishop of Ohio. His years as assistant to Bishop McIlvaine had been full of difficult tasks and when he became Bishop of Ohio he felt that his best working days were over. While only at the age of 56—not an advanced age—he was sadly handicapped by his poor health. Bishop Bedell was especially interested in the rural work of the diocese. Again and again he commented on the slow growth of the diocese and the failure of the Church to seize its oppor-

tunities. He attributed this to the fact that very little money was given to support and extend the work, and the reason for this was of course the lack of interest. There were but two diocesan missionaries and it was difficult to collect even the small amount of money that was promised them.

In 1886-87 Bishop Bedell did a large amount of work, his visitations covering the entire diocese, but his health had been failing for some years and at the convention in January, 1888, he asked that an assistant be elected. Elections were made but those elected declined. At the annual convention held in Toledo in 1889, Dr. William Andrew Leonard, rector of St. John's Parish, Washington, D. C., was elected upon the first ballot. Four days after his consecration in October of that year Bishop Bedell resigned and Bishop Leonard automatically became Bishop of Ohio.

Bishop Bedell died in March, 1892. George Franklin Smythe's *History of the Diocese of Ohio* states: "In the succession of Bishops of Ohio there can never be a man more devout or more devoted than Bishop Bedell."

BISHOP LEONARD

Bishop Leonard reported at his first convention, when he had been in the diocese but six months, that he had visited all the parishes and missions and become acquainted with his clergy and many of the laity. Dr. Smythe tells us of the Bishop's visit to a rural parish where he found the church in a neglected condition. He went about the village, hunted up the vestrymen, haled them into the church, and then made them kneel with him while he asked God to grant them repentance and better minds. The vestrymen had never seen such a procedure but it had its effect in proclaiming Bishop Leonard as the Father in God of his flock.

The Bishop set about a very enthusiastic plan for missionary work. By his unusual gifts of a persuasive personality he almost immediately gathered around him a large group of devoted laymen, many of whom were possessed of large means and a fine spirit of liberality. The Bishop very forcibly presented a very extensive program to his people, setting forth many new projects and leaving the accomplishment to the conscientious judgment of his people. In this manner he trained his people in the art of giving and he always found a liberal response. Many different funds were established for the carrying out of this or that plan, and the whole diocese responded.

One of the first plans that Bishop Leonard projected was the creation of a cathedral and with fine liberality his people made it possible to build and consecrate the noble edifice on Euclid Avenue, which is looked upon as one of the most beautiful cathedrals in America. Many organizations were created,—the Brotherhood of St. Andrew, Daughters of the King, the Church Club of Cleveland, the Board of Missions, the Girls' Friendly Society, the Church Home, the Holy Cross House for Crippled Children. In all these the Bishop was wonderfully helped by his devoted clergy and laity.

Time went on and the Bishop felt as the 30th year of his episcopate approached

Visiting Our Lord

One of our very best priest friends in England was talking to his parish of East Side Londoners some time ago, and was urging them to more frequently "visit Our Lord" where He lives in His Actual Presence in the Most Blessed Sacrament reserved in the tabernacle. Our Lord is *there*, you know. You believe *that*, don't you? Well then, is He to be left there, from Sunday to Sunday, all through those countless hours of the week except when Mass is being said? Haven't you learned the blessedness of slipping into your church and kneeling up near where the light or veil denotes His Presence and then and there having a little spiritual visit with Him? Haven't you learned *not* always to pray, but just to *talk* to Him—telling Him *all* your heart, your joys, your griefs, your problems, your sins, your cares, but also again your happinesses? You don't have to "Thee" and "Thy" and "Thou" in those talks and visits. Just VISIT! And then after a while, keep still and let Him talk to you. In fact, after several visits, you'll want to keep still and just listen, with your spiritually attuned heart.

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he required some assistance. This was bountifully given by the election of the Rev. Dr. Frank DuMoulin, dean of Trinity Cathedral, to be Bishop Coadjutor. The Bishop turned over to the Coadjutor the greater part of the diocese. The splendid work was continued but Bishop DuMoulin, on account of his health, was unable to carry on for more than 10 years. During this time a new plan of carrying on the work of the diocese was adopted in the creation of a Bishop and Council.

Bishop DuMoulin's failing health compelled him to resign in 1924 and at the next diocesan convention his successor was elected in the person of Warren Lincoln Rogers, dean of St. Paul's Cathedral, Detroit, who became Bishop Coadjutor.

Bishop Leonard was still in his active ministry and his activity was supported so splendidly by the two Bishop Coadjutors that the work of the diocese went on without let or hindrance. His crowning glory came on May 13, 1929, when he commemorated the 40th anniversary of his consecration, at a glorious service attended by a congregation which completely filled Trinity Cathedral. At this service Bishop Boyd Vincent of Southern Ohio, a lifelong friend and classmate of Bishop Leonard, preached the sermon. The day following a vast assembly of the Bishop's friends gathered at the Hotel Hollenden in Cleveland to pay him great tribute. No greater testimonial could be accorded to any man than that given to Bishop Leonard.

This was his last meeting with so large a group of his clergy and other friends. He retired to his home at "Kokosing," Gambier, and died in September of the following year.

The work devolved upon Bishop Rogers, who carried on with a high degree of consecration and efficiency until 1938, when he too had to ask for help in the election of a Coadjutor.

In the election of Dr. Beverley Dandridge Tucker and his consecration in September, 1938, the diocese has come to further years of splendid accomplishment. Shortly after Bishop Tucker's consecration Bishop Rogers passed away.

The coming to the diocese of Ohio for the first time by a General Convention of the Church, coupled with the responsibilities of a new day, brings all of us to the ardent support of our comparatively new Bishop, and our challenge to carry on and with him build wisely upon the foundations that have been laid through five generations.

PARISH LIFE

Rector Becomes Athletic Coach

Wartime conditions have resulted in the Rev. Stanley P. Gasek, rector of St. John's Church, Cape Vincent, N. Y., taking on the duties of a high school athletic coach in addition to his pastoral duties.

Finding it impossible to secure a full-time physical education teacher for the new school year at Cape Vincent Central School, school authorities have engaged Fr. Gasek to coach basketball and baseball.

BOOKS

JEAN DRYSDALE, EDITOR

Unwavering Witness

MARTYRDOM OF THE SERBS. Prepared and issued by The Serbian Eastern Orthodox Diocese for the United States of America and Canada. pp. 301.

According to a report broadcast by the BBC, and reported by the British Ministry of Information, the Serbian Orthodox clergy of Yugoslavia have recently produced this amazing declaration:

"There is no excuse for bishops, clergymen or ordinary people to collaborate with the occupying powers. Collaboration is crime and treason. Collaborators can only be identified with the criminal occupying powers. Differences of religion must no longer act as a discord between the people



PATRIARCH GAVRILO: *He heads the list of Serbian confessors and martyrs under Nazi and Ustashi Tyranny.*

of Yugoslavia. In the course of the present war, the brotherhood of Serbs, Croats, Slovenes, and Moslems has been sealed with blood."

Coming as it does from a congress held under the very noses of the Nazi invaders, this statement is an assurance of the triumph of Christian reason over the demoniacally clever policy of the invaders—the policy of fanning local and quite ordinary division of opinions into the raging flame of mutual hatred between brothers.

The book just published by the Serbian Eastern Orthodox diocese, for this country and Canada, entitled *The Martyrdom of the Serbs*, is a witness to the dignity of the Serbs, and to the barbarous cruelty with which they have been treated. It is necessary in reading the book to remember that the portrait of the Serbian mind is of prime importance, and that the eye-witness accounts of the atrocities are the facts over against which this portrait must be set. In his historical summary Bishop Dionisije asks the question, "Why so much suffering?" and then says, "The answer is simple—only because of the Serbs' un-

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bounded love for liberty, freedom and true Christian democracy."

The Serbian Church is for its own people the center of life to a degree beyond the imagination of any American. Its clergy have always been torch-bearers of national freedom, and, therefore, to break the spirit of these heroic folk the Nazi first attacked the Church. Two hundred pages of this book give in detail the methods employed in this Nazi attempt to ruin Yugoslavia. The Eparchy quotes Cardinal Hinsley on the subject of the persecution of both Catholics and Orthodox:

"Nothing can surpass the thorough ruthlessness of the Nazi promoters of their New Order. In Slovenia, out of 700 priests of two dioceses only 16 old priests are left in freedom. No Mass is allowed; the administration of the Sacraments is forbidden; all monasteries are confiscated and the religious are driven out. All Church property is likewise confiscated and the valuable Church vessels are looted.

"In Serbia," he said, "the same foul system of false propaganda is used as in other countries in order to embitter the relations between the different religious or racial bodies, while Nazi firing squads are engaged in shooting Orthodox priests and so-called communists.

"Nearly all Church life in Orthodox Serbia is stamped out."

In Croatia probably the most fiendish of all Nazi techniques was employed—the horrible Quisling method of taking ancient minor differences to incite the barbarism of the gangsters to be found in every country in the world. The Ustashi have done irreparable damage to the Serbian Church and her people, but the most terrible thing is the cynical campaign to try to make a lasting breach between the Croats, who are Catholics, and the Serbs in Croatia, who are Orthodox.

In vain did the Council of Croatian Catholic Bishops protest the forcible conversion of Serbs; in vain did they protest Ustashi interference in their work. The grim truth is that the official decree of the Croatian Catholic Bishops, cited in this book, was of course ignored by the so-called "Free Croatian State." The Quisling Pavelich, in common with all dictators, is merely abusing a particular religious institution under the guise of giving it aid.

With all of this in mind one may read the individual tales of horror with some balance. The book as a whole is a tapestry of black and white—the black and the white being drawn from all of the races mentioned; heroic long suffering Serbs, and a few pro-Axis traitors; a letter of great kindness and fellow feeling from a Bulgarian rector, and a detail of Bulgarian atrocity; just and conscientious priests, and renegade ones; patriots and quislings. Two pictures emerge from this book—one the magnificence of the Serbian confessors and martyrs. This tale for example might have come from the third century:

"From Ostrog, the 63 year old Patriarch Gavriilo had a rough and perilous road to travel. The Patriarch was compelled to travel afoot, about a month's journey from Ostrog to Belgrade and that he was forced to make the journey without his robes, dressed only in his underwear.

In this way the Nazi hoped to humiliate the venerable Serbian Patriarch, only to find that the people along the way where the Patriarch passed, knelt and wept in prayer to the Almighty for the alleviation of the sufferings of their noble leader."

Secondly, the wickedness of the Axis methods—persecution and hatred. The frightening thing about it all is that these horrible methods could be used effectively in almost any country in the world. Quislings are confined to no one nation. The Father of Lies can always find listeners.

The Serbian Church has turned to its friend of many years standing, the Bishop of New York for a preface to this book. Two selections from Bishop Manning's foreword may serve as the epilogue:

"Let us not forget that small and unprepared as she was, Serbia took her stand at once on the side of liberty knowing well what this would cost her; that she has never been completely overcome by the overwhelming force of the invader, and is still battling on the side of right; that the unceasing resistance has been of incalculable service to the Allied cause and will be of even greater service when the day comes for the final advance upon the forces of evil and the liberation of the enslaved nations of Europe.

"And let us remember that in honoring the Serbian people we must pay full honor and reverence to the Serbian Orthodox Church, for the whole life of the Serbians is built around and upon their Church. It is the Orthodox Church of Serbia, which has inspired in the Serbians that love of justice and liberty, and that unflinching fortitude, which makes them so noble a people, and which they have shown so truly in this World War. It is for this reason that the full fury of the Nazi invaders has been visited upon the Church and that the bishops and clergy have been treated with such special ferocity.

"As a historic record, as a reminder of the hideous evils for which Nazism stand, and as a testimony to the spirit, the character, and the heroism of the Serbian people, in this world conflict, this volume has great importance.

"May God grant a speedy end to the war, with victory for the right and with liberation for Serbia and all the invaded countries."
EDWARD N. WEST.

Banzai

This poignant story of childhood comes from Deaconess Peppers who is working in the Relocation Center at Minidoka, Idaho. A Japanese couple were leaving on an exchange ship for Japan, and because they were allowed to take only a certain amount of money out of this country they divided some extra money between their two young children.

Little Marion used hers to give a party for her classmates. The party was a huge success and enjoyed by all. After farewells were said and Marion had left, the door was suddenly flung open and Marion appeared in the doorway crying, "I don't care—I am an American. They can't make a Jap out of me!"

HAITI

Last Visitations

Bishop Carson has just returned from his last visitations before resignation as the Bishop-in-charge of the missions in the Dominican Republic. During the two weeks of his stay, he was successively the house guest of the Haitian Legation at Ciudad Trujillo, the British Consulate at San Pedro de Macoris, and of the American Ambassador and Mrs. Warren at the capital. In company with the Ambassador and U. S. Senator Butler of Nebraska, he was received by President Rujillo in special audience to whom he expressed warm appreciation of the courtesies that he had always received at the hands of the Dominican authorities. The President was particularly cordial in his expression of satisfaction with the work of the Episcopal Church and assurance of cordial welcome to the Bishop's successor when he should be appointed.

The Rev. John G. Dahl, recently of St. Andrew's Church, Ann Arbor, Mich., arrived in Port-au-Prince early in September and will assist particularly in the preparation of candidates for the ministry. To this will be added work among the foreign population and among the boys of the Cathedral parish. During the month of September, he will be the guest of Bishop Carson, the seminary beginning its work St. Michael's Day.

PUERTO RICO

Episcopal Hour of the Air

Bishop Colmore of Puerto Rico, now in the United States to attend General Convention, reports that at the time he left Puerto Rico, the Episcopal Hour of the Air was to be started as a regular feature of the Mayaguez radio station. It will be broadcast every other Sunday from 2:30 to 3:00 P.M.

The choir of St. Andrew's Church will introduce each program with a regular theme, a Praetorius coupled with the St. Andrew's Hymn, all sung in four parts *a cappella*. Then will follow a short sermon by the Rev. Lorenzo Alvarez; then a question and answer period, informal; ending with the musical theme again and the fadeout.

The Rev. Charles F. Boynton of St. Andrew's has developed the *a cappella* choir into one of the outstanding features of that mission. It has 25 voices, and reports have come from many sources certifying to the fine quality of music rendered.

MILWAUKEE

Jamaicans Attend Services

At St. John's

More than 50 Jamaicans were recently entertained by members of St. John's parish, Milwaukee. A Sunday dinner was served them by ladies of the parish and later cars took them to visit Lincoln Me-

morial Drive and Washington Park. Many of the young men had made their communions at services at St. John's earlier in the day.

The Rev. L. B. Hastings of St. John's has for some time been conducting regular services for four groups of Jamaicans, who have been working during the summer as truck gardeners and farmers near Carrollville, South Milwaukee, and Belgium, Wis. They are only a few of the 11,000 who have been working in about a dozen states. Most of them will return to Jamaica for the winter; a few will work in Florida and Texas.

VERMONT

**Monthly Corporate Communion
At Middlebury**

In addition to a regular monthly corporate Communion for the college and naval students at Middlebury College, Vermont, a group of the men of the parish decided to start a Men's Club at a breakfast following a corporate Communion of men.

The breakfasts follow the monthly student corporate Communion and are planned by the women students. Average attendance has been 20.

The men elected Dean Boylston Green, dean of men at Middlebury College, president; Edward M. Gipson, vice-president; and Charles A. Adams, secretary-treasurer of the Men's Club. The first project is to clean off the balance of the parish debt. The men plan to meet monthly.

OLYMPIA

Fire on Mercer Island

A fire of undetermined origin swept through two of the buildings of the Children's Educational Foundation on Mercer Island Saturday morning, September 11th. The fire started about 9 o'clock in the morning while the children were all outside. No one was injured.

The fire evidently started in the John Walter Ackerson Building, a frame structure which had been built in 1911, and was used in recent years as a study hall and play building, the flames spreading to the roof of the new brick veneer Foundation building. The new building, dedicated just a year ago, was built at a cost of \$15,000 from a legacy of Miss Harriett Westmoreland.

The Children's Educational Foundation is operated by the diocese of Olympia and provides a lovely home for children whose parents are working or for other reasons cannot care for their children at home. The Foundation was organized in 1930 and has the use of 83 acres of beautiful wooded lands situated on the shores of Lake Washington owned by the Sarah Louise Ackerson estate. According to the provisions of her will, the property was to be used for some charitable work.

Huston Hall, which is the dormitory for the boys, and the gymnasium building were



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not damaged. Fighting the fire were two Seattle Harbor Patrol boats and the King County Fire District truck and coast guardsmen.

Members of the Board are busy working out plans for reconstruction of the buildings and attorneys are working on priorities.

IDAHO

Convocation Urged to Strengthen Spiritual Life of Church

"What is that in thy hand?" was the question asked by Dean Barkow of St. Michael's Cathedral, Boise, at the annual convocation dinner of the Missionary District of Idaho. The dean said "Each one holds three gifts in his hand, the gift of life, the gift of service to humanity, and the gift of his own destiny, and must give an accounting of the use made of these." The speaker urged his listeners to make the spiritual life of the Church felt as never before, to meet the challenge of the times.

At the opening service held Sunday, September 19th, in St. Michael's Cathedral, Boise, the Rev. E. Leslie Rolls, vicar of the Church of the Ascension, Twin Falls, was the preacher. The Challenge of the Open Door was his topic.

ELECTION AND APPOINTMENTS

The Very Rev. Calvin H. Barkow, the Rev. Walter Ashton, the Rev. C. A. McKay, Carl G. Bowden, S. G. Moon, and W. N. Northrup were appointed by Bishop Rhea as members of the Council of Advice.

Mr. A. P. Flora of Nampa was elected district treasurer, Mrs. L. C. Jones, Church's program treasurer, and the Rev. E. Leslie Rolls, secretary of the district.

Deputies to provincial synod elected: Very Rev. C. H. Barkow, Rev. E. Leslie Rolls, Rev. C. A. McKay; Messrs. W. H. Mullins, C. N. Richmond, and Dr. Burton O. Clark. Alternates, Rev. Norman E. Stockwell, Rev. B. E. Simmons, Rev. E. R. Allman; Messrs. Floyd Southward, Arthur Baker, and Ward Myers.

Mr. J. L. Eberle was re-elected to the board of trustees for a term of four years.

MICHIGAN

Mariners' Church Plant Completed

The new steam heating plant of Mariners' Church, Detroit, the Victory Dormitory, and the Hygiene Room, are now completed. The new steam heating plant replaces a 60-year old furnace which would be a museum piece if the problem of moving it to a museum could be solved. A building adjoining the church and Mariners' Institute, the hostel for homeless men, was converted into a convenient hygiene room containing plenty of showers and sanitary equipment, even two wash tubs where the men may launder their clothing,—a real item in these days of overcrowded laundry facilities. In this building a physician has his office, and it

is hoped in time to supply a medical and dental clinic.

The new Victory dormitory, with its 40 new beds, mattresses, blankets, etc., is now in operation. Thus Old Mariners' Church can now care for 125 men. Mr. William H. Duncanson, formerly junior warden of St. John's Church, Boston, is now resident manager of the institute.

Every parish in metropolitan Detroit, as well as many parishes in the rest of the diocese, contributed to the funds which provided for the water-proofing and re-painting of the walls, the general renovation and restoration of the buildings, and the new equipment, which consists of chairs, tables, a radio, a piano, and kitchen equipment. In addition, a splendid collection of marine pictures is being set up. The balcony of the old church will be used as a display room for the many old and interesting relics which are being collected.

ALABAMA

Parish House Serves As Children's Clinic

Because Mobile, Ala., is so overcrowded there was no place for the Community Chest-Junior League Children's Clinic. All Saints Parish have turned their parish house over to them during the week for their use. To date more than \$10,000 in medical care has been given to the children brought there for treatment. The Rev. Talbert Morgan is rector.

WESTERN NEW YORK

Clergy Conference Urges Revival Of Family Prayers

Revival of the old custom of family prayers was recommended by the findings committee of the annual clergy conference of Western New York as one measure needed in solving the growing problem of juvenile delinquency.

The committee also urged the clergy to go into the homes and lead families in prayer as a measure which is advisable in getting families started toward a re-establishment of the custom.

Other recommendations by the committee were that parents and the clergy work for a greater unity within the family; that the Brotherhood of St. Andrew be revitalized to give greater attention to the youth of today.

CALIFORNIA

Gifts

In four months gifts totaling \$537 have been made to St. Luke's Church in Hollister, Calif. The gifts include a spire to house a large sound system which will broadcast chime music. The spire is the gift of Mr. and Mrs. F. H. Davis.

Five stained glass windows have also been presented to the church. Other gifts include a sedalia, a font cover, and a litany desk. The Rev. Cyril Leitch is vicar of the mission.

(Continued from page 6)

present Commission could and would handle these things in cooperation with the Washington offices. The addition of this "arm" of the Commission in the field would help in this work and the director would represent the Chief Pastor, the Presiding Bishop, who, if need arises, can always have us transfer from Dioceses to the "Presiding Bishop's List" for closer supervision.

(Chaplain) ALBERT J. DUBOIS,
Rector-on-leave, St. Agnes' Church,
Washington, D. C.

Unity With Presbyterians

TO THE EDITOR: The time has come when some of us who believe that the Joint Commission on Approaches to Unity has done and is doing a magnificent job should say so. General Convention set our feet on the road to re-union with the Presbyterians and gave the Commission the task of clearing the way. In spite of misunderstanding, opposition, and reactionary forces that would try to maintain our Church as a little Anglican sect in the Christian life of America, the commission has patiently and progressively forged ahead in its effort to produce plans that will be fair to the splendid traditions of both Church bodies.

As we approach General Convention in a few weeks, there is a matter of far greater importance than the question whether we agree with all that the commission has done. What really matters is that our Church is being tested regarding its sincerity. People in other Churches wonder what we are going to do about our own proposals for unity. Our shiftiness and our too frequent snubbing of the representatives and ordained ministers of other Churches have raised doubts in the minds of our friends in sister Churches which

a great constructive movement at Cleveland would go far to remove. If we cannot agree on the validity of the approach taken in "Basic Principles," is there any plan conceivable for union with any other Church that members of any other Church would have the least reason to place their confidence in? (Rev.) RAYMOND E. MAXWELL.
Saint Louis.

TO THE EDITOR: Speaking as a layman who frequently reads Church papers representing various schools of thought or persuasion within the Episcopal Church, I am struck by one feature which is highlighted by many articles and letters pro and con the proposed Concordat with Presbyterians. That feature is the deep-rooted and sometimes disturbingly acrimonious disunity within the ranks of our own Church.

As a background to these evidences of disagreement, I recall having read explanations or justifications of such a state of affairs—written some years ago, before the Concordat became a current topic. These explanations presented the existence of such open differences of viewpoint as evidence of the breadth and balance of the Anglican communion and as illustrating the contention that our Church is a potential bridge between the extremes of Roman Catholicism and outright Protestantism. However, it seems to me that the debates and printed commentaries on the Concordat have brought this disunity even more clearly into the open, and the light in which it now appears surely makes the "bridge" look rickety, to say the least.

I am, in fact, surprised and frequently pained by the uncharitable, sarcastic, and even bitter attitude which characterizes some of the references made by one Episcopal

group or "party" about the beliefs, practices or statements of the other. These digs are not confined, of course, to the discussions on the Concordat, but appear to have been given added stimulus thereby.

I suggest that General Convention be asked to consider the appointment of a Commission on Approaches to Unity within the Episcopal Church—not with a view to enforcing a regimented behaviorism but rather aimed at a broader and more charitable understanding among the members of our own Church Family.

Prominent Presbyterians have already stated their desire that efforts be made to mend the open organizational breaches between the several branches of Presbyterianism in the United States, before proceeding further toward organic union with the Episcopalians.

No less necessary, it seems to me, is the clearing of the air and the promulgation of a closer Christian brotherhood among Episcopalians, as a preliminary to any possible Concordat with any other church.

I know that there are wonderful Christians to be found in all these divergent Episcopal groups. These men and women of good will can make a real start toward "unity and Godly love" in our own communion—a goal worthy of much of the energy now being otherwise spent.

EDGAR P. H. JAMES,
Harrisburg, Pa. Captain, Air Corps.

TO THE EDITOR: The Rev. Whitney Hale of Boston has reported that in the diocese of Massachusetts there are plans to get together small groups for prayer concerning unity, and especially for our negotiations with the Presbyterians. These groups are to include men of all types of church-

A Lantern to Our Children By Margaret K. Bigler

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LETTERS

manship, and Presbyterians as well as Episcopalians may be included.

This proposal did not reach the Commission on Approaches to Unity in time to be included in their report, which has already gone to press. But it is so eminently wise and Christian that it deserves wide consideration, and, I trust, will lead to action in other dioceses similar to that undertaken in Massachusetts. It is from the prayer of our Lord, St. John 17:21, that the movement toward church unity takes its origin; it is by the prayers of His followers even more than by debate and argument that it may best be promoted.

(Rev.) HOWARD CHANDLER ROBBINS.

Editor's Comment:

Dr. Robbins errs in stating that this proposal did not come forward in time to be included in the Commission's report. Dr. Hale first made it in THE LIVING CHURCH for March 20, 1940, and since that time it has been urged upon the Church again and again by various writers.

Negro Work

TO THE EDITOR: It is the understanding that with the establishment of the Commission on Negro Work and upon the recommendation of our Presiding Bishop, the General Convention is to inaugurate a program of serious study and work among the Negroes in the United States with special emphasis upon the work in the South. We have read of tentative plans which contemplate a high type of clergy especially prepared for work in this field; the placing of salaries upon more equitable levels; the building or remodeling of physical properties to make them more adequate and conducive toward inspired worship. Any person having a knowledge of the salaries paid Negro priests in certain instances, or having seen some of the deplorable physical conditions in which some of the Negro congregations are forced (and expected) to worship, will readily recognize any attempts to remedy these defects as true and laudable service.

And yet—notwithstanding the consecrated zealotry with which the Presiding Bishop and many fine bishops, clergy and laity are ready to assume this task—a still small voice is heard repeating, "Why send good money after bad?"

Look closely at the status of the Negro work in the past and at present—(fearlessly and frankly, that is)—and you are forced to admit, though reluctantly, that in far too many instances it has been treated as an appendage; and not a good appendage, such as an arm or a leg, but more as an appendix—(not of much use now, and likely to cause great discomfort in the future). This attitude has been so adhered to that certain southern dioceses, fearful of future inflammation, have performed appendectomies before due time. A model will illustrate our point. In this particular diocese the Negro clergy are excluded from the convention. The Negro archdeacon remains in an antechamber until such time as his report is to be presented, and then retires before his report is received. It is reliably reported that a former archdeacon would then proceed to the basement of the church, glue his ear to a heating register, and thus find out what was taking place in the diocese.

We use the above illustration, not in any contentious or accusative mood, but rather, first because we are firmly convinced that the Church at large and the members of Convention should know the *present* status of some of our Negro work; and secondly, to state the attitude of our vestry and myself

as custodians of the meager \$125 that we give to missions. We feel very definitely that it would be a waste of funds and Christly time to send any money or men into that situation until certain changes have been made in the organization of that diocese and in the attitudes of its people both clerical and lay. Because we are angry? Not at all; but because we know from the very start that such a diocese in its present set-up, has not and will never make the slightest gains among the present-day Negro. And God forbid that it ever shall! Though I was "born Episcopal" and love our sacrament above all other treasures, my utmost respect and regard is held by those Negroes who prefer a Negro Protestantism to a "basement door Catholicity." The Negro of 1943, religiously, must be all in or all out.

It is unfortunate that so many of our Episcopalians, clerical and lay, have no inkling of the true thought-mode of the present day Negro. It is this lack of appreciation of a new trend that is retarding our progress. Years ago a Negro might be persuaded to become an Episcopalian because it was a "White folks' Church." Today, since the Negro no longer accepts the White man as deity incarnate, the Negro wishes to become Episcopalian because he is persuaded that the sacramental principles and the liturgical character of that Church are the best and most satisfying means of approaching God. The old Negro would accept many "slights," in order to remain in the White people's church; but the New Negro, faced with the choice of receiving Catholicity while losing his manhood, will inevitably choose to retain the latter. Why? Because in order for the sacrament to be worthwhile, it must have belief. The Negro, in instances, can not believe in the Episcopal Church as a valid minister of the Sacraments of a Righteous God.

Faced with such a new and therefore, little understood, character we hasten to caution, lest our authorities, having seen the effects of the problem, attempt to cure them without considering their causes. We, the Church General, through our hesitancy and consequent silence have condoned, accepted, and thereby, approved segregation, persecution, discrimination, prejudices, and closed our eyes to the existence of unworthy sectional mores. We, the Church Specific, in our various areas, are actually practicing those same evils and in adapting ourselves to the community, have adapted ourselves into active participation in those same un-Christian sectional mores.

We hope then, that the Convention, before it decides to expend any sums or any time evangelizing the Negro (North or South), will consider whether it can afford to do or say anything concerning the existent un-Christian and un-democratic evils, within and without the Church, the acceptance of which obstructs the work of Christ among this group of people. If the time is not ripe; or, if the time to tackle these problems is after the war; or, if these are problems which must be approached ever so slowly and cautiously—all well and good. Let us admit just that. But do not let us fool ourselves into thinking that a superficial remedying of outward properties is going to solve the problem. If we can not meet these larger and more fundamental problems now, let us forget about the Negro work for the time being, and allocate, in the meantime our entrusted, much-needed missionary funds to fields that at least stand a chance of presenting us with a fair return and which are not littered with such insurmountable obstacles. Because it just isn't good sense, knowing the situation, to send good money after bad.

(Rev.) JESSE F. ANDERSON.
Wilmington, Del.

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

Mrs. Elizabeth B. McKim

Mrs. Elizabeth Baird McKim, widow of Bishop McKim of North Tokyo, who died in 1936, died at her home in Honolulu on September 7th at the age of 66.

Mrs. McKim had come to Hawaii in 1914. She married Bishop McKim in 1924 and lived many years in Japan prior to his retirement in 1935.

Since the start of the war and the arrival of innumerable service boys in Honolulu, she made her home a motherly center for scores of them, giving them a place to spend their leisure hours, and an alert and interesting friendship.

Burial services were held at St. Clement's Church, Honolulu, by the Rev. E. Tanner Brown, assisted by Chaplain A. A. Katt, on September 8th. Interment was in Philadelphia.

Elias J. Marsh

Elias J. Marsh, M.D., for nearly 40 years a vestryman and finally warden of St. Mark's Church, Paterson, N. J., died September 11th as a result of a fall earlier in the week. The burial office was read by his rector, the Rev. Aubrey H. Derby, assisted by the Rev. Messrs. George W. Dawson, Maxwell J. Williams, Charles J. Child, and William L. Griffin, jr., in St. Mark's Church on September 14th. Music was provided by the united choirs of St. Mark's and St. Aidan's, Paterson. Dr. Marsh was a noted ophthalmologist, past

president of the New Jersey State Medical Society, past president of the Harvard Club of New Jersey, and of the New Jersey Sanitary and Health Association. He was a devoted Churchman, a man of steadfast faith, unflinching in attendance in his parish church. He was also very much interested in the work of St. Aidan's Church, a diocesan mission for Negroes, and served as its treasurer for some years.

He was born in Paterson on March 8, 1875, the son and grandson of prominent physicians of the same name. He graduated from Harvard College in 1896, received his M.D. from Columbia University in 1900, interned at Bellevue Hospital, New York, and studied abroad in Vienna and Dublin. He established his practice in his native town, where he was associated with Paterson General Hospital and the Paterson Eye and Ear Infirmary. He was also on the staff of the Knapp Memorial Eye Hospital of New York City. He served during the first World War as captain in the Army Medical Corps and became a lieutenant colonel.

He is survived by his widow, the former Harriette Lindsley Phelps, daughter of the Rev. H. H. Phelps of North Carolina; two sons, Lieutenant Elias J. Marsh jr., U. S. Army, and Lieutenant Henry H. Marsh, U. S. Marines; a daughter, Mrs. Clyde W. Nichols; a brother, Robert McCurdy Marsh, former justice of the Supreme Court of the state of New York; and two sisters, Mrs. W. H. Wagner and Mrs. E. K. Snodgrass.

EDUCATIONAL

SEMINARIES

Michaelmas Term Begins at General Theological Seminary

The General Theological Seminary began its Michaelmas term on Wednesday, September 22d, with 28 new students. Of these 14 are juniors, or first year men; five are special students, and nine are graduate students.

The new students come from 27 colleges and universities and represent 20 dioceses and one missionary district.

The faculty of the seminary remains the same as last year. The term opened with a Celebration of the Holy Communion in the Chapel of the Good Shepherd on September 22d. The Very Rev. Hughell E. W. Fosbroke, S.T.D., dean of the seminary, met the new men at noon. The first Evensong was sung at 6 P.M.

COLLEGES

New Chaplain for Kenyon

President Gordon Chalmers of Kenyon College, Gambier, Ohio, announces the appointment of the Rev. Clement W. Welsh as chaplain of the college, to succeed the Rev. Thomas van Braam Barrett,

who leaves Kenyon on November 1st to be rector of the Church of Our Saviour in Akron, Ohio. Mr. Welsh will act as rector of Harcourt parish as well as chaplain of Kenyon College, and will teach in the liberal arts college.

Mr. Welsh is a graduate of Harvard University and of the Episcopal Theological School at Cambridge, Mass., and has done graduate work at the Union Theological Seminary in New York and the Graduate School of Harvard University. He came to Kenyon in 1942 as assistant professor of systematic theology at Bexley Hall, Kenyon's theological school, and has also taught in the pre-meteorology program of the Army air forces here.

Prior to coming to Kenyon, Mr. Welsh taught in the Episcopal Theological School and was rector of St. James' Church in South Groveland, Mass.

Increased Activities at University Chapel

The Rev. Carroll E. Simcox at the University Chapel, Champaign, Ill., reports increased activities at the chapel during the summer. Fr. Simcox reports that the Sunday Masses are well attended and that there is a "generous sprinkling" of soldiers and sailors in the congregation.

SCHOOLS

SEMINARIES

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Information on Schools

THE LIVING CHURCH
will gladly furnish information about Church schools, seminaries, colleges, and deaconess training schools.

Write the Church School Editor of
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CHURCH SERVICES



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prayer. And you are urged to bring with
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invitation!

DELAWARE—Rt. Rev. Arthur R. McKinsty,
D.D., Bishop

St. Peter's Church, Lewes
Rev. Nelson Waite Rightmyer
Sun.: 9:30 A.M.
All Saints', Rehoboth Beach, 8, 11, and 8 P.M.

LOS ANGELES—Rt. Rev. W. Bertrand Stevens,
D.D., Bishop; Rt. Rev. Robert Burton Gooden,
D.D., Suffragan Bishop

**St. Mary of the Angels, Hollywood's Little Church
Around the Corner, 4510 Finley Ave.**
Rev. Neal Dodd, D.D.
Sunday Masses: 8, 9:30 and 11.

LOUISIANA—Rt. Rev. John Long Jackson, D.D.,
Bishop

**St. George's Church, 4600 St. Charles Ave., New
Orleans**
Rev. Alfred S. Christy, B.D.
Sun.: 7:30, 9:30, 11; Fri. & Saints' Days: 10

MAINE—Rt. Rev. Oliver Leland Loring, Bishop

Cathedral Church of St. Luke, Portland
Very Rev. P. M. Dawley, Ph.D.; Rev. G. M.
Jones

NEW YORK—Rt. Rev. William T. Manning,
D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D.,
Suffragan Bishop

Cathedral of St. John the Divine, New York
Sun.: 8, 9, 11, Holy Communion; 10, Morning
Prayer; 4, Evening Prayer; 11 and 4, Sermons;
Weekdays: 7:30, 8 (also 9:15 Holy Days, & 10
Wed.), Holy Communion; 9 Morning Prayer; 5
Evening Prayer (Sung); Open daily 7 A.M. to 6
P.M.

**Church of the Ascension, Fifth Ave. & 10th St.,
New York**

Rev. Donald B. Aldrich, D.D., rector (on leave:
Chaplain Corps, U. S. Navy)
Rev. Vincent L. Bennett, associate rector in charge
Sun.: 8, 11; Daily: 8 Communion; 5:30 Vespers,
Tuesday through Friday.

**Church of the Heavenly Rest, 5th Ave. at 90th St.,
New York**

Rev. Henry Darlington, D.D., Rector; Rev. Her-
bert J. Glover, Rev. George E. Nichols
Sun.: 8, 10 (H.C.), 11, M.P. & S.; Weekdays:
Thurs. & Saints Days, 11 H.C.; Prayers daily
12-12:10; Tues., 12 Intercessions for the sick.

**Chapel of the Intercession, 155th St. and Broadway,
New York**

Rev. Dr. S. T. Steele, Vicar (until Aug. 1)
Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9:40, 10,
5:00 P.M.

NEW YORK—Cont.

**St. Bartholomew's Church, Park Ave. & 51st St.,
New York**

Rev. Geo. Paull T. Sargent, D.D., Rector
Sun.: 8 Holy Communion; 9:30 and 11 Church
School; 11 Morning Service and Sermon; 4 p.m.,
Evensong, Special Music. Weekdays: 8 Holy
Communion; also 10:30 on Thurs. & Saints'
Days. The Church is open daily for prayer.

**St. James' Church, Madison Ave. at 71st St., New
York**

Rev. H. W. B. Donegan, D.D., Rector
Sun.: 8 Holy Communion; 11 Morning Service and
Sermon; Holy Communion Thurs. 12 M.

**St. Mary the Virgin, 46th St. bet. 6th and 7th
Aves., New York**

Rev. Grieg Taber
Sun. Masses: 7, 8, 9, 10, 11 (High)

**St. Thomas' Church, 5th Ave. and 53rd St., New
York**

Rev. Roeliff H. Brooks, S.T.D., Rector
Sun.: 8 & 11; Daily Services: 8:30 Holy Com-
munion; Thurs.: 11 Holy Communion

**Little Church Around the Corner
Transfiguration, One East 29th St., New York**

Rev. Randolph Ray, D.D.
Sun.: Communions 8 and 9 (Daily 8); Choral
Eucharist and Sermon, 11; Vespers, 4

Trinity Church, Broadway and Wall St., New York

Rev. Frederic S. Fleming, D.D.
Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except
Saturdays), 3

PENNSYLVANIA—Rt. Rev. Oliver J. Hart,
D.D., Bishop

St. Mark's Church, 1625 Locust St., Philadelphia
Rev. Frank L. Vernon, D.D., Rector
Sun.: Low Mass, 8 and 9 A.M.; High Mass and
Sermon, 11; Evensong and Devotions, 4; Daily
Masses, 7 and 7:45. Also Thursdays and Saints'
Days, 9:30 A.M. Confessions: Saturdays 4 to 5
and 8 to 9 P.M.

RHODE ISLAND—Rt. Rev. James DeWolf
Perry, D.D., Bishop; Rt. Rev. Granville G.
Bennett, D.D., Suffragan Bishop

Trinity Church, Newport
Rev. L. L. Scaife, S.T.D., Rev. K. W. Cary
Sun.: 8, 11 A.M., 7:30 P.M.
Tues. & Fri., 7:30 A.M. H.C.; Wed., 11; Saints'
Days: 7:30 & 11

SPRINGFIELD—Rt. Rev. John Chandler White,
D.D., Bishop

St. Paul's Pro-Cathedral, Springfield
The Rev. George W. Ridgway
Sundays: Mass, 7:30 and 10:45 A.M.
Daily: 7:30 A.M.

WASHINGTON

St. Agnes' Church, 46 Que St., N. W., Washington
Rev. A. J. Dubois (on leave—U. S. Army); Rev.
William Eckman, SSJE, in charge
Sun. Masses: 7, 9:30, 11; Vespers and Benediction
7:30
Mass daily: 7; Fri. 8 Holy Hour; Confessions:
Sat. 4:30 and 7:30

Church of the Epiphany, Washington
Rev. Charles W. Sheerin, D.D.; Rev. Hunter M.
Lewis; Rev. Francis Yarnell, Litt.D.
Sun.: 8 H.C.; 11 M.P.; 6 p.m. Y.P.F., 8 p.m.,
E.P.; 1st Sun. of month, H.C. also at 8 p.m.
Thurs. 7:30; 11 H.C.

Convention Services

The clergy of churches listed below cordially invite all persons
attending the 1943 General Convention of the Episcopal Church to
visit these churches for the services noted. The clergy extend a cheer-
ful, friendly welcome to every out-of-towner.

Cleveland

**Trinity Cathedral, Euclid at E. 22nd
St.**

Very Rev. Chester B. Emerson,
D.D., Dean
Sundays: H.C. 8; M.P. & Sermon,
11 a.m.; Choral Evensong & Ser-
mon, 4 p.m.
Daily: H.C. 8 a.m.; Noonday Pray-
ers, 12:10

Emmanuel Church, 8614 Euclid Ave.
Rev. Andrew S. Gill, Rector
Sundays: H.C. 8 a.m.; M.P. 11 a.m.
Tuesdays: H.C. 11 a.m.

**Church of the Incarnation, Marlowe
& E. 105th**

Rev. Robert B. Campbell, Rector
Sundays: 8, 9:30, 11 a.m.
October 10th: Dedication of Altar,
8 p.m.

**St. James Church, East 55th St. at
Payne Ave., N.E.**

Rev. Vivan A. Peterson, D.D.,
Rector
Sundays: 8, 9, 10 (High Mass), 11:30
a.m.
Daily: 7 & 9:30 a.m. Confessions,
Saturday 7:30 p.m.

**St. John's Historic Church, West
26th & Church Ave.**

Rev. Arthur J. Rantz, Vicar
Sundays: H.C. 8 a.m.; Choral H.C.
11 a.m.
Thursdays: H.C. 11 a.m.

**Church of St. Philip the Apostle,
Denison Ave. at W. 33rd St.**

Rev. H. A. L. Grindon, Rector
Oct. 3: H.C. 8; Ch. Sch. 9:30; H.C.
& Sermon, 10:45; Oct. 10: Same
except M.P. & Sermon, 10:45.

Cleveland Heights

**St. Alban's, Edgehill Rd. & Euclid
Heights Blvd.**

Rev. Harold G. Holt, Rector
Sundays: H.E. 8 & 11; Ch. Sch.
10 a.m.
Tues. & P. B. Saints' Days: H.E. 8
a.m. Church open daily.

Lakewood

**Church of the Ascension, 13216 De-
troit Ave.**

John R. Pattie, Rector
Sundays: H.C. 8; Ch. Sch. & Morn-
ing Service & Sermon, 11 a.m.

CHANGES

Appointments Accepted

BARRETT, Rev. THOMAS V., formerly rector of Harcourt Parish, Gambier, Ohio, will become rector of the Church of Our Saviour, Akron, Ohio, effective November 1st. Address: 56 Oakdale Avenue, Akron, Ohio.

CROCKETT, Rev. JOHN R., formerly rector of St. Paul's Church, Philadelphia, Pa., will become rector of Christ Church, Riverton, N. J., effective October 15th.

DUKES, Rev. CHARLES H., formerly vicar of St. Cyprian's Church, Hampton, Va., is now rector of St. Augustine's Church, Asbury Park, N. J.

FOOTE, Rev. NORMAN L., formerly missionary in the Virginia City field, Mont., is now secretary to the Bishop of Montana and in charge of St. John's Mission, Townsend. Address: 9 Kohrs Block, Helena, Mont.

HILBISH, Rev. H. P., formerly priest-in-charge of the Church of the Good Samaritan, Oak Park, Ill., is now dean of the faculty and chaplain of Northwestern Military and Naval Academy, Walworth, Wis. Address: Hqs., Northwestern Military and Naval Academy, Lake Geneva, Wis.

HOSKING, Rev. WILLIAM, formerly vicar of St. Luke's Church, Scottsboro, and surrounding missions, has accepted a call to become curate at St. Peter's Church, Plymouth, Pa., effective October 1st.

KEICHER, Rev. R. F., formerly vicar of St.

John's Church, Bedford, with charge of St. Paul's Church, Columbus, Ind., has been appointed vicar of St. Matthew's Church, Indianapolis. Address: 204 S. Ritter Avenue, Indianapolis, Ind.

MALONE, Rev. JESSE LEON, has been relieved from active duty in the Army Chaplain's Corps and will be priest-in-charge of the Church of the Holy Spirit, Gallup, N. Mex., effective October 1st.

MERKEL, Rev. GEORGE CHRISTIAN, formerly priest-in-charge of St. Alban's Church, Stuttgart, and St. Peter's Church, Tollville, and diocesan missionary for Arkansas, will be vicar of Trinity Church, Atmore, Ala., and have charge of the Atmore mission field with residence at Atmore, effective November 1st.

WEBB, Rev. CARL J., formerly rector of Trinity Church, Canton, Mass., is now rector of St. Philip's Church, Easthampton, Mass. Address: 126 Main Street, Easthampton.

Ordinations

DEACONS

LONG ISLAND—On September 17th at the Cathedral of the Incarnation, Garden City, L. I., N. Y., **CHARLES EDWARD GUS** was ordained to the diaconate by Bishop DeWolfe. The Rev. Norman Pittenger preached the sermon, and the Rev. John Fitzgerald presented the candidate who will serve as curate of Christ Church, Bay Ridge, Brooklyn, N. Y.

SOUTHERN VIRGINIA—On September 12th in St. Paul's Church, Petersburg, Va., **EMMETT H. HOY, JR.**, was ordained to the diaconate by Bishop Brown. The Rev. Charles W. Sydnor presented the candidate and the Rev. Boyd R. Howarth preached the sermon. Mr. Hoy will serve as curate at Christ and St. Luke's Church, Norfolk, Va.

On September 10th at St. Stephen's Church, Petersburg, Va., **GRANVILLE VARNELL PEAKS, JR.**, and **TURNER WESLEY MORRIS** were ordained to the diaconate by Bishop Brown. The Rev. W. D. Turner preached the sermon and the Rev. E. Deedon Alston presented the candidates. Mr. Peaks will reside at Bracey and Mr. Morris at Lunenburg, C. H., Va.

SPRINGFIELD—On September 15th at Emmanuel Memorial Church, Champaign, Ill., Sergeant **ARTHUR EDWIN ROWLEY** was ordained to the diaconate by Bishop White. He was presented by the Rev. Herbert L. Miller, and Chaplain Donald C. Means of Chanute Field preached the sermon. Mr. Rowley is now engaged in "Y" work at Chanute Field.

TENNESSEE—On September 19th at the Church of the Advent, Nashville, Tenn., **WILLIAM ROBERT WEBB** and **WILLIAM LOCKHART JACOBS** were ordained to the diaconate by Bishop Maxon. The Rev. Prentice A. Pugh presented the candidates and Bishop Dandridge preached the sermon. Mr. Webb will be assistant in Christ Church, Nashville, with address at 900 Broadway. Mr. Jacobs

Church Services near Colleges

COLLEGE STUDENTS NEED TO BE remembered, particularly in these war days when they are beset by new and disturbing problems.

Do you have a son or daughter at a college listed here? Is there a boy or girl from your parish at one of these institutions? If so, do forward the task of your Church by helping it to carry on efficiently and effectively its College Work.

Write the student, giving him the name of his chaplain, as listed here. Write, also, the chaplain. He wants you to do this. He needs to know every Church youth at his college.

ALFRED UNIVERSITY—Christ Chapel, Alfred, N. Y.
Rev. George Ross Morrell, Rector
Second Sunday: 9 A.M.
Other Sundays: 5 P.M.

BOWDOIN COLLEGE—St. Paul's Church, Brunswick, Me.
The Rev. Peter Sturtevant, Rector
Sunday Services: 8 & 11:00 A.M.

UNIVERSITY OF CALIFORNIA, L.A.—St. Alban's Church, Los Angeles, Calif.
Rev. Gilbert Parker Prince, Vicar
Sunday Services: 8, 9:30, & 11 A.M.

CARNEGIE INSTITUTE OF TECHNOLOGY—The Church of the Redeemer, 5700 Forbes St., Pittsburgh
Rev. Francis A. Cox, D.D.
Sunday Services: 8 & 11 A.M., 7:30 P.M.

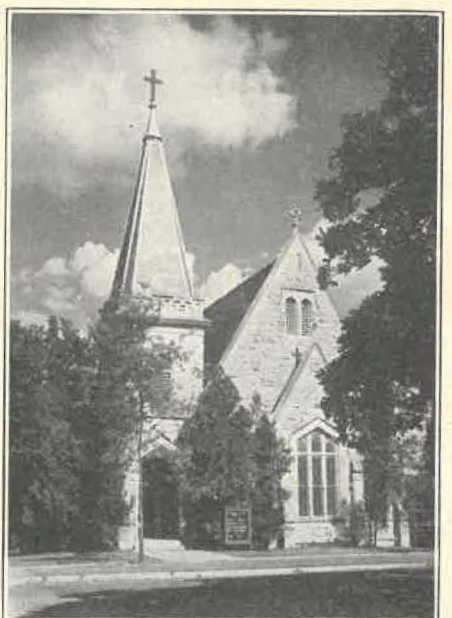
CONNECTICUT COLLEGE, U. S. Coast Guard Academy—St. James' Church, New London, Conn.
The Rev. Frank S. Morehouse, Rector
The Rev. Clinton R. Jones, Curate
Sunday Services: 8 & 11 A.M.

DUKE UNIVERSITY—Episcopal Church at Duke University, Durham, North Carolina
Rev. Henry Nutt Parsley, Chaplain
Rev. David Yates, Adviser
Sundays: Holy Communion 9 A.M., Chapel; Interdenominational Service 11 A.M., Chapel; Canterbury Club 6:45 P.M.

UNIVERSITY OF ILLINOIS—Chapel of St. John the Divine, Champaign, Ill.
Rev. Carrol E. Simcox, Priest
Sunday Services: 8 & 10:30 A.M.
Thursdays & Holy Days: 7:15 A.M.

MILWAUKEE DOWNER, STATE TEACHERS—St. Mark's Church, Milwaukee, Wis.
Rev. Killian Stimpson, D.D., Rector
Daily Services: 7:30 A.M.
Sundays: 8, 9:30, & 11 A.M.

UNIVERSITY OF NEBRASKA—University Episcopal Church, Lincoln, Nebraska
Rev. L. W. McMillin, Priest in charge.
Sunday Services: 8:30 and 11:00 A.M.
Others as announced



ALL SAINTS' CHAPEL AND GREGG HOUSE, AUSTIN, TEXAS

N. J. COLLEGE FOR WOMEN—The Church of St. John the Evangelist, New Brunswick, N. J.
The Rev. Horace E. Perret, Th.D., Rector
Sunday Services: 8:00 and 11:00 A.M.
Wednesdays and Holy Days: 9:30 A.M.

UNIVERSITY OF NORTH CAROLINA—Chapel of the Cross, Chapel Hill, N. C.
Rev. Alfred S. Lawrence
Rev. R. Emmet Gribbin, Jr.
Sundays: 8:30 H. C.; 11 Service and Sermon; 8 P.M. Prayers and Organ Recital.

PRINCETON UNIVERSITY—The University Chapel, Princeton, N. J.
The Rev. Wood Carper, Chaplain to Episcopal Students
Sundays: 9:30 A.M., Holy Communion and Sermon
Weekdays: 7:30 A.M., Holy Communion

STEPHENS' COLLEGE FOR WOMEN, CHRISTIAN COLLEGE FOR WOMEN, UNIVERSITY OF MISSOURI—Calvary Episcopal Church, Columbia, Mo.
Rev. Roger W. Blanchard
Sunday Services: 8, 9:30, & 11 A.M., & 6 P.M.
Thursdays 7 A.M.

UNIVERSITY OF TEXAS—All Saints' Chapel and Gregg House, 209 W. 27th St., Austin, Tex.
Episcopal Student Center. Rev. J. Joseph M. Harte, Chaplain.
Sunday Services: 8, 9:30, 11 and 6 p.m.
Weekdays: Wednesday 10 a.m., Friday, 7 p.m.

WASHINGTON UNIVERSITY—Church of St. Michael and St. George, St. Louis, Mo.
Rev. J. Francis Sant, D.D., Rector; Rev. G. Richard Wheatcroft, Curate
Sundays: 7:30 & 11 A.M.; Canterbury Club, 7:30 P.M., twice monthly.

WILLIAMS COLLEGE—St. John's Church, on the campus, Williamstown, Mass.
Rev. A. Grant Noble, Rector
Rev. Gordon Hutchins jr., Asst.
Sundays: 8 and 10:35 A.M., Holy Days: 7:30 A.M.

WILSON COLLEGE, PENN HALL—Trinity Church, Chambersburg, Pa.
Rev. George D. Graeff, Rector
Sundays: (1st Sun. 7:30), 8 and 11 A.M.
Holy Days: 7:30 and 10 A.M.

UNIVERSITY OF WISCONSIN—St. Francis House and Chapel, 1001 University Ave., Madison, Wis. Episcopal Student Center
Rev. Gordon E. Gillett, Chaplain
Sunday: Holy Eucharist 8 & 10:30 A.M.; Evening-song 7 P.M. Weekdays: Holy Eucharist Monday, Tuesday, Thursday, Saturday, 8 A.M.; Wednesday, Friday, 7 A.M.; Daily Evening Prayer, 5 P.M.

CLASSIFIED

ANNOUNCEMENT

Meeting

THE EIGHTY-FIRST Annual Meeting of the Life and Annual Members of The Evangelical Education Society of the Protestant Episcopal Church will be held in the Board Room of the Platt Building, 130 South 22nd Street, Philadelphia, Pennsylvania, on Thursday, October 21st, at 3:45 P.M. for the election of officers, the amendment of by-laws, and the transaction of such other business as may be presented.

The proposed amendments to the by-laws submitted at the stated meeting of the Board of Managers on June 17th, 1943, are as follows:

1. Article 6. Finance Committee, Strike out the word "six" and insert the word "four" in its place.
2. Article 9. The President, Strike out the words "and shall be ex-officio a member thereof." John Knight Shryock, General Secretary.

ALTAR BREAD AND INCENSE

ALTAR BREAD AND INCENSE made at St. Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price and samples on application.

ALTAR BREADS—Orders promptly filled, Saint Mary's Convent, Kenosha, Wis.

BOARDING

ST. ANDREW'S CONVALESCENT HOSPITAL, 237 East 17th Street, New York City. Sisters of St. John Baptist. For women recovering from an acute illness or for rest. Private rooms \$10 to \$15.

CHURCH FURNISHINGS

FOLDING CHAIRS. Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Send for sample. Redington Co., Dept. 77, Scranton, Pa.

ANTIQUE SANCTUARY LAMPS. Robert Robins, 1755 Broadway, New York City.

LIBRARIES

LIBRARY of St. Bede, 175 E. 71st Street, New York City. Open Monday to Friday, inclusive, 2:30-6:00 p.m., and Tuesday evening, 7:30 to 9:30.

LIBRARIES of Religious Books and Sets purchased for cash. Write Baker's Bookstore, 1019 Wealthy, Grand Rapids 6, Michigan.

MARGARET PEBODY Lending Library of Church literature by mail. Return postage the only expense. Address: Lending Library, Convent of the Holy Nativity, Fond du Lac, Wis.

LINENS AND VESTMENTS

PURE IRISH LINEN AVAILABLE. Fortunate in receiving shipments of fine quality sheer, cambric and Altar linen, we offer these now at prices of March 1942. Act promptly to secure what you need. Samples on request. Mary Fawcett Co., Box 146, Plainfield, N. J.

CATHEDRAL STUDIOS, Washington and London. Church Vestments, plain or embroidered, surplices, exquisite Altar linens, stoles, burses, and veils. Materials by the yard. See my new book, Church Embroidery, a complete instruction; 128 pages. 95 illustrations. Price \$4.00. Also my Handbook for Altar Guilds. Price 50c. L. V. Mackrille. 11 W. Kirke Street, Chevy Chase, Md., 30 minutes from U. S. Treasury, Tel. Wisconsin 2752.

RATES: (A) Altar Bread, Anniversaries, Appeals, Births, Boarding, Deaths, Church Furnishings, Linens and Vestments, Marriages, Meetings, Memorials, Personals, Positions Offered, Radio Broadcasts, Resolutions, Special Services, and all other solid copy classifications, excepting only Positions Wanted: 6 cts. a word for one insertion; 5 cts. a word an insertion for 3 to 12 consecutive insertions; and 4 cts. a word an insertion for 13 or more consecutive insertions. (B) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge on first insertion. (C) Positions wanted advertisements, 1 insertion, 4 cts. a word; 3 to 12 insertions, 3 cts. a word an insertion; and 13 or more insertions, 2 cts. a word an insertion. (D) Church Services, 25 cts. a count line (10 lines to the inch). (E) Minimum price for any insertion is \$1.00. (F) Copy for advertisements must be received by The Living Church at 744 North Fourth Street, Milwaukee 3, Wis., 12 days before publication date of issue it is designed for.

CHANGES

will be assistant in St. John's Parish, Knoxville, and resident chaplain at Tyson Memorial Student Center at the University of Tennessee with address at 839 Temple Avenue, Knoxville, Tenn.

UPPER SOUTH CAROLINA—On September 15th at St. John's Church, Congaree, S. C., **ENGLISH HOPKINS WESTON** was ordained to the diaconate by Bishop Gravatt. He was presented by the Rev. G. Croft Williams, and the Rev. Louis C. Melcher preached the sermon. Mr. Weston will be curate of Trinity Church, Columbia, S. C.

VIRGINIA—On September 10th at Grace Church, Elkton, Va., **WILFRED T. WATERHOUSE** was ordained to the diaconate by the Rt. Rev. W. Roy Mason, Suffragan Bishop of Virginia. He was presented by the Rev. A. C. Tucker, and the Rev. Richard H. Lee preached the sermon. Mr. Waterhouse will be deacon-in-charge of Bromfield Parish, Washington, and Emmanuel Church, Rapidan, Va., with address at Washington.

WESTERN MASSACHUSETTS—On September 19th at Christ Church, Fitchburg, Mass., **LEON PLANTE** was ordained to the diaconate by Bishop Lawrence. He was presented by the Rev. A. Vincent Bennett, and the Rev. Massey H. Shepherd, jr., preached the sermon. Mr. Plante will be curate of St. Paul's Church, Pawtucket, R. I.

On September 26th, at Epiphany Church, New Haven, Conn., **ROBERT S. S. WHITMAN** was ordained to the diaconate by Bishop Lawrence. He was presented by the Rev. G. Gardiner Monks, and the Rev. Robert C. Dent preached the sermon. Mr. Whitman will be assistant of Grace Church, Dalton; St. Luke's Church, Lanesboro, and St. Martin's Church, Pittsfield, Mass.

On September 29th at All Saints' Church, Worcester, Mass., **LEMUEL WINTERBOTTOM** was ordained to the diaconate by Bishop Lawrence. He was presented by the Rev. Richard G. Preston, and the Rev. Chauncie K. Myers preached the sermon. Mr. Winterbottom will be assistant at Trinity Church, New Haven, Conn.

PRIESTS

LONG ISLAND—On September 21st, at the Cathedral of the Incarnation, Garden City, L. I., N. Y., the Rev. **JOHN RAYMOND McWILLIAM, JR.**, and the Rev. **ROBERT JAMES TORREY** were advanced to the priesthood by Bishop DeWolfe. The Rev. Nathan Seagle presented Fr. McWilliam and the Rev. J. P. Anschutz presented Fr. Torrey. The Rev. Canon T. A. Sparks preached the sermon. Both candidates will be assistants at the Cathedral with address: Cathedral House, Garden City, L. I., N. Y.

LOS ANGELES—On September 10th, at St. John's Church, Los Angeles, Calif., the Rev. **GORDON LYALL** was advanced to the priesthood by Bishop Stevens. He was presented by the Rev. George Davidson, and the Rev. Alex Lyall preached the sermon. He will continue as curate of St. John's Church. Address: 514 W. Adams Boulevard, Los Angeles 7, Calif.

MASSACHUSETTS—On September 15th in St. John's Memorial Chapel, Cambridge, Mass., the Rt. Rev. Raymond A. Heron, Suffragan Bishop of Massachusetts, ordained the Rev. **GLENN R.**

LIVING CHURCH RELIEF FUND

The Living Church Nursery Shelter

Previously acknowledged	\$1,118.95
A Memorial to Mrs. George P. Blair	25.00
Mrs. Arthur McGraw	10.00
Anonymous, Boston, Mass.	5.00
Christ Church, Exeter, N. H.	5.00
Mrs. George J. Giles	5.00
	<hr/>
	\$1,168.95

Bishop Rowe Memorial Fund

St. Mary's School, Sewanee, Tenn. . . . \$ 3.39

Greek Relief

Church School and R. A., Crescent City, Fla. \$ 5.00

Bishop Reifsnider's Work Among Japanese-Americans

A. B. C. \$ 100.00

SHAFFER, presented by the Rev. Harold L. Deacon, and the Rev. **WILLIAM J. WOLF**, presented by the Very Rev. Angus Dun, to the priesthood. The Rev. Robert McC. Hatch preached the sermon.

MICHIGAN—On September 13th in St. Joseph's Church, Detroit, Mich., the Rev. **ARTHUR G. T. COURTEAU** was advanced to the priesthood by Bishop Creighton. He was presented by the Rev. William C. Hamm, and the Rev. Clark L. Attidge preached the sermon. Mr. Courteau became rector of Emmanuel Church, Petoskey, Mich., September 15th.

WESTERN NEW YORK—On September 14th in the Bishop's Chapel, Buffalo, N. Y., the Rev. **EDGAR R. WALKER** was advanced to the priesthood by Bishop Davis. The Rev. Charles D. Broughton preached the sermon and the candidate was presented by the Very Rev. James Cosby. Formerly curate of the Church of the Good Shepherd, Buffalo, N. Y., he will become rector of St. Mark's Church, N. Tonawanda, N. Y., effective October 1st. Address: 229 Foundry Street, N. Tonawanda.

Resignations

DURANT, Rev. **HENRY L.**, formerly rector of Grace Church, Anderson, S. C., retired August 31st. His address is still Anderson, S. C.

MILLER, Rev. **LEVI T.**, formerly rector of St. Mark's Church, Worcester, Mass., has resigned to retire. Address: 186 Central Street, Auburn, Mass.

WOOD, Rev. **PERCIVAL M.**, formerly vicar of St. John's Church, Athol, Mass., has resigned to retire, effective October 1st.

CLASSIFIED

POSITIONS OFFERED

MIDDLEAGED woman to teach 7th and 8th grades in Episcopal Church School. Small salary and maintenance. Apply Sister in Charge, St. Anna's School, Ralston, New Jersey.

ORGANIST-CHOIRMASTER wanted for boys and mixed choir. Give age, former position, and references in reply. Write: Rev. Frank Walters, Box 53, Helena, Arkansas.

TRAINED young Churchwoman for educational and social work in Southern parish. Choir experience desired. Adequate salary. Reply Box H-1807, The Living Church, Milwaukee 3, Wis.

POSITIONS WANTED

CATHEDRAL ORGANIST and Master of Choristers 1930-1941 now at liberty. A.R.C.M. and graduate of the Royal College of Music, London, England. Played and directed for last House of Bishops meeting. If interested write Organist, 133 Madison Ave., Memphis, Tenn.

COMPANION'S position wanted by cultured, middle aged Churchwoman. Prefer New York City. Reply Box L-1810, The Living Church, Milwaukee 3, Wis.

ORGANIST, choir director, young man several years experience all types of choirs, desires Church position. Can double as Church or personal secretary. Reply Box B-1811, The Living Church, Milwaukee 3, Wis.

RETREATS

RETREATS at St. Martin's House, Bernardsville, N. J., for groups or individuals. For information apply to the Rev. T. A. Conover, Acting Warden.

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH

Living Church Nursery Shelter



Carefree and happy, well-fed and clothed! But it was not always so, especially in those terrifying days when air attacks on British cities drove families from their homes and into dismal air-raid shelters. What a nightmare—especially for the “under fives!”

Many of these nervous and high-strung youngsters were evacuated to Barton Place, Exeter, sponsored by the readers of *The Living Church*. There they live a wholesome life, free from the terrors of aerial bombardment.

The amount of \$2,831.05 is still needed to reach the goal of \$4,000, the total amount needed to maintain Barton Place during 1943. Will you help maintain that “it’s great to be alive!” feeling the “under fives” get after a few short months at Barton Place?

Checks should be made payable to “The Living Church Relief Fund” and marked “For Nursery Shelter.” Send to 744 North Fourth Street, Milwaukee 3, Wis.

Yes, I want to help!

Name _____

Address _____

City _____

State _____

Amount enclosed _____

CHINA: Our Greatest Opportunity

“CHINA today offers the greatest opportunity for work the Christian Church has ever faced. . . . The whole course of Christian civilization may well be determined in China. . . . We must not fail to share with the Chinese all that Christ has given us.” These and other comments by men who know China indicate the Church’s opportunity there today and in the years immediately ahead.

The sweeping changes which have taken place in China in recent years; the upheaval which has sent fifty million Chinese into the west and southwest of their nation and the resultant mushrooming of cities and towns with the coming of this new population are well known to all.

Perhaps it is not too clearly understood what an important part the Christian Church and more especially our Episcopal Church has played in these developments. The Episcopal Church has been in the vanguard and in the midst of all these changes since the earliest months of the war when our Chinese clergy from the Yangtze Valley shepherded their congregations on the long dangerous journey as refugees from the invasion. The Church, in other words, has been constantly with the Chinese, Christian and non-Christian alike, during their travail. And thereby has been written what is likely to be adjudged one of the most glorious chapters in our Church’s long history.

In Free China, embracing the western and southwestern portions of the country, our work now includes Hua Chung College at Hsichow near the Burma border; secondary schools at Tsingchen and Maolin; work among students at Kunming; evangelistic work in many places, notably in Chungking, China’s war-time capital; clinics and health centers, especially at

Hsi Hung, near Maolin, providing the only relief available for miles around.

This task is going forward against what seem to many insuperable obstacles. The cost of living has risen appallingly. The simplest fare in Kunming, for example, costs six dollars a day in U. S. currency, for one person. Teachers at Tsingchen have been working at night by the light of beeftallow candles to conserve expenditures. Clothing costs have risen as much as eight-fold in the past year.

In what is now occupied China, our missionaries are interned but the Chinese clergy and lay leaders are at work and most of the parishes and missions are active. St. John’s University, Shanghai, under Chinese leadership, has its largest enrollment. After the war there will be great expansion in the three large districts, Shanghai, Anking and Hankow, which for so many years have been the special responsibility of the Episcopal Church. We must be prepared to meet tremendous needs and opportunities, both in material reconstruction and in personnel.

In spite of all the hardships which our China missionaries face, there is no complaining. Instead, one of them writes: “We cannot tell you the depth of gratitude that stirs us when we think of the way you at home are standing back of us.”

Perhaps we should answer: “We have done so little, so late.” But above all, we must say: “We are going to do more! More in money to help you meet the tremendous costs! More in personnel to help you keep on with your task!”

The Presiding Bishop puts China at the top of the list of opportunities in the Christian Offensive which he will call General Convention to undertake. China is truly our greatest missionary opportunity today!

THE TIME HAS COME WHEN THE CHURCH MUST LAUNCH A CHRISTIAN OFFENSIVE DESIGNED TO TAKE ADVANTAGE OF SOME OF THE TREMENDOUS OPPORTUNITIES RESULTING FROM THE WAR.—*The Presiding Bishop.*
